

the

Gazette

DALHOUSIE'S STUDENT VOICE

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February 28 1991

WHAT SHALL I TELL MY CHILDREN WHO ARE BLACK?

BY MARGARET BURROUGHS

WHAT SHALL I tell my children who are black
Of what it means to be a captive in this dark skin
What shall I tell my dear one, fruit of my womb

Of how beautiful they are when everywhere they turn
They are faced with the abhorrence of everything
That is black.

The night is black and so is the bogeyman.
Villains are black with black hearts.
A black cow gives no milk.
A black hen lays no eggs.

Bad news comes bordered in black, mourning clothes
Black, storm clouds, black and devil's food is
Black...

What shall I tell my dear ones raised in a white
World, a place where white has been made to
Represent all that is good, pure, fine and decent,
Where clouds and dolls are white, and heaven
Surely is a white, white place with angels
Robed in white, and cotton candy and ice cream
And milk and Sunday ruffled dresses
And dream houses and long sleek Cadillacs
And angel's food is white... all, all... white.

What can I say therefore, when my child comes home
In tears because a playmate has called her black,
big-lipped, flat nosed
And nappy headed? What will she think when I dry
her tears and whisper, "Yes, that's true but you
are no less beautiful and dear."

How shall I lift up his head, get him to square
His shoulders, look their adversaries in the eye,
Confident in the knowledge of his worth, serene,
Under his sable skin and proud of his own beauty.

What can I do to give her strength that she may
Come through life's adversities as a whole human
Being unwrapped and human in a world of biased
Laws and inhuman practices, that she might

Survive. And survive she must! For who knows?
Perhaps this black child here bears the genius
To discover the cure for... cancer or to chart
The course for exploration of the universe.
So, she must survive for the good of all humanity.
She must and will survive.

I have drunk deeply of late from the fountain of
My black culture, sat at the knee and learned
From mother Africa, discovered the truth of my heritage,
The truth so often obscured and omitted
And I find I have much to say to my black children.

I will lift up their heads in proud blackness
With the story of their fathers' and their fathers' fathers'
And I shall take them back to the times of
Kings and queens who ruled the Nile, and measured
the stars and discovered the laws of mathematics.
On whose backs have been built a wealth of two continents.

I will tell him this and more,
and his heritage shall be his weapon and his armour;
will make him strong enough to win any battle he may face.



And since this story is so often obscured,
I must sacrifice to find it for my children,
even as I sacrifice to feed, cloth, and shelter
them. So this will do for them if I love them
None will do it for me, I must find the truth of my
heritage for myself and pass it on to them.
In years to come I believe because
I have armed them with the truth, My children and
Their children's children will venerate me.
For it is the truth that Will make us free!

AFROCENTRIC PERSPECTIVES

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Pottier, Wells win election

by Gazette staff

Peter Pottier and Hilary Wells swept the polls two weeks ago as Dalhousie students elected the highly favoured Presidential team.

Pottier and Wells humbled Mike Zelle and Ralph Bastarache, the only other team in the race, winning 1198 votes to 423.

"I feel good (about the victory) of course," said Pottier. "Most candidates were a little disappointed with voter turn out," he added.

Approximately 16 percent of eligible students voted, considerably less than last years record turn out of 28 percent.

"15 percent of the students at Dalhousie chose who they wanted. Its unfortunate more students don't care," Bastarache said.

Voter apathy was equally high in the Board of Governor elections, where Tom Digby and Brian Hill emerged victorious from a field of five candidates.

In the only other race Dave Pringle beat Stavros Vrettakos. All

other positions were taken by acclamation.

Interest in the entire election process was low as few students bother to attend the pre-elections forums.

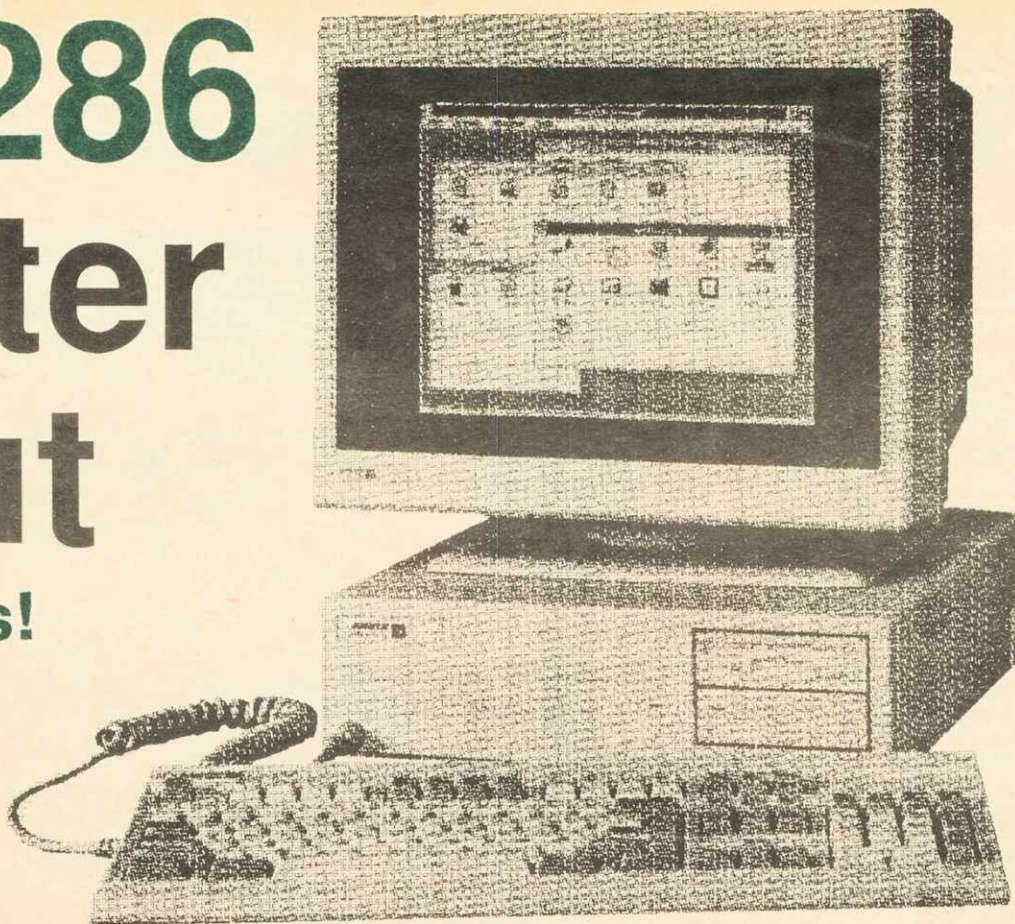
Under represented groups and affirmative action hiring policies were an important theme in this years elections, and Pottier said he hopes to address this next year.

He said council plans to recruit members of groups on campus who have traditionally not been involved in student government.

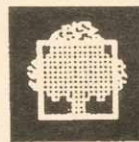
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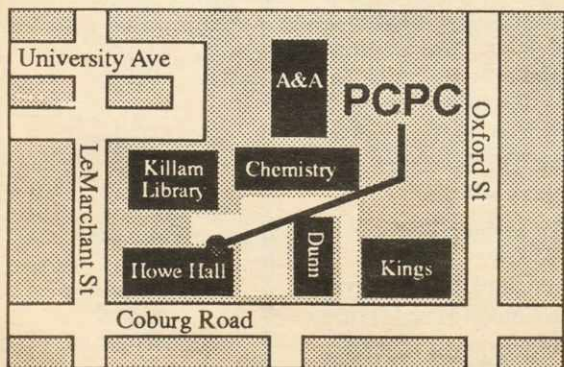
Groupe Bull

Monochrome System
80286 Processor
1Mb RAM
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3.5" HD Floppy Disk
MS Mouse
VGA Mono Monitor
3 Year Warranty

\$1,299

Color System
80286 Processor
1Mb RAM
20Mb Hard Disk
3.5" HD Floppy Disk
MS Mouse
VGA Color Monitor
3 Year Warranty

\$1,699



This map is not to scale.

Personal Computer Purchase Centre

The University Computer Store

The Personal Computer Purchase Center is located in the basement of Howe Hall under Bronson House, Dalhousie University. We service St. Mary's, TUNS, MSVU, NSCAD, and Dalhousie full-time students. Z-286Lp is a registered trademark of Zenith Data systems Canada. All prices subject to change without notice.

KALENDAR

FRIDAY 8

International Women's Day Panel Discussion: "Women's Work for Peace and Justice" 4 p.m., Henson College Seminar Lounge, 6100 University Ave. Refreshments

THURSDAY 28

The International Socialists present a discussion titled **The Myth of Canada** as a Peace Keeper at 7:30 pm. in Room 302 in the SUB.

Prof. Jim Morrison will speak on **Newly Industrializing Countries in South East Asia** at the Halifax Main Library, Spring Garden Road. Time T.B.A.

The Dal Art Gallery continues the exhibition **The Logic of Ecstasy: Canadian Mystical Painting 1929-1940** with works by Emily Carr, Bertram Brooker, Lawren Harris, and Fred Varley.

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FRIDAY 1

All women in Health Professions are invited to come meet your colleagues, discuss issues of mutual concern, and develop networks for support and action, at 4 pm. room 5236, Dentistry Building.

Wormwood's Cinema presents **The Famine Within**. A film addressing the issues of women and the media. Screenings take place from Fri March 1st to Mon March 4th, with a panel discussion at 2 pm. Sunday. For more info call 422-3700.



TLF

From Jodi L: Hey, I don't know about you, but I'm getting better, NOT OLDER!

Wishful thinking gets you nowhere, but where is nowhere?

Jim, why don't you just sling it? JBG

Lisa K: Why not debate the cosmos and drink till dawn these sa-voury spirits? -Star Dust-

This isn't just an epigram...life is much more successfully looked at from a single window, after all. -G. Gatsby-

Why do cats lick their bums, dogs their balls? -Betty-

If you think things can't possibly get worse, think about what you would do if you were stripped naked and tied to the town's clock...things could be worse.

Dear Gazette staff: You know the captain on Gilligan's island...well, did he die last year? -I don't know-

To the guy who followed me home on Saturday evening: I have a HUGE dog, a HUGE gun, and a HUGE boyfriend!

...Lets write a drunken poem about it or sing a song to swing and sway about it, but let's not talk about love. -Danny Kay-

Jack: I've travelled the world in a plane, I've started revolutions in Spain, the north pole I have charted, but can't get started with you...-simply looking-

At last, the sky above is blue, my heart is wrapped in clover, the night I looked at you, Robert. -me-

A roll in the hay is worth two in the bush... -Captain of confusion-

Dear C., come up and see my gun collection sometime. And hey - stay away from the Gazette, they're tons O' trouble. -friend of NRA

Don't want to bury you in the sand, don't want to let go of your hand...

SASHA, you still look young to us - happy twelfth birthday big fella. Hugs and smooches and other unmentionables. -STAFF-

Dear Anghellish - your Latino passion is finally shining through. This intensity thing is really starting to pay off. -The Seductress ☺

I used to know where I was going before I got on board the drug train... -George Bush-

SUNDAY 3

Jazzeast presents **3 Jazz Guitars** at 8 p.m. MacAloney Room (Rm. 406) Dal Arts Centre. \$10 at the door.

Cammac Reading of Mozart's Missa Brevis in F-Major, with guest conductor Andrew Agers. Singers and instrumentalists welcome. 3 pm.- 5 pm., Rm. 121 of the Dal Arts Centre.

The Dal Art Gallery presents a special afternoon of poetry focussing on the work of Walt Whitman which inspired many of the works by the Group of Seven currently on exhibition at the Gallery. Prof. Bruce Greenfield will give a brief talk and readings of Whitman's poetry will be given by faculty and students. Dal Art Gallery, 2 pm.

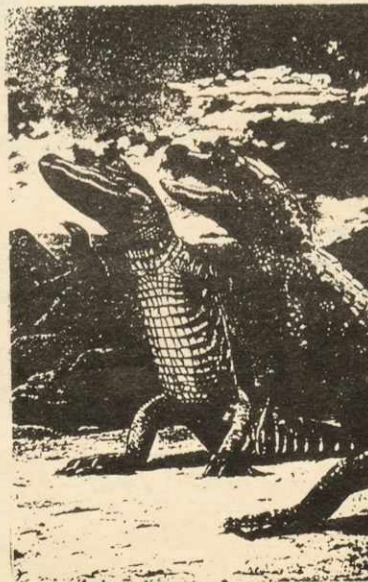


The Art of Living Foundation is offering a Public Introductory Lecture at the Public Archives — Board Room, 7 p.m. Weekend Art of Living course to be held on March 8-10. Call 454-0535 or 453-6723.

MONDAY 4

Teach-in: **The Facts Behind The Gulf War**, Speakers, art, skits, sponsored by Dalhousie Troops Out of Gulf Coalition. Starting at 7 p.m., Rebecca Cohn, Rm. 406. Art exhibit starts at 6:30.

The Dalhousie Gazette holds its weekly meeting. Everyone is welcome to attend.



TUESDAY 5

Mr. Michael Cook will give a talk titled **Global Security, Canadian Security: Making Linkages**, at noon in the Seminar Room of the Lester Pearson Institute, 1321 Edward Street. Coffee is available, bring your lunch.

Prof. Michael Simpson will give a lecture titled, **Health and Death in the Middle Ages** in Room 14B of the Tupper Medical Building.

Layout night at the Gazette. Come find out what it means. Everyone is welcome. Make a buddy, and eat free pizza. 6 pm.

WEDNESDAY 6

Mary Dalton, renowned Newfoundland poet, will read from her book *The Time of Icicles*, St. Mary's University, 8 p.m.

The Dal Art Gallery presents part 7 of its series on modern art with the video entitled **Culture as Nature** [media & pop-art & nature] at noon and 8 pm.

The Department of German cordially invites you to the presentation of the film titled **Der Glaserne Himmel**. German with English sub-titles.

THURSDAY 7

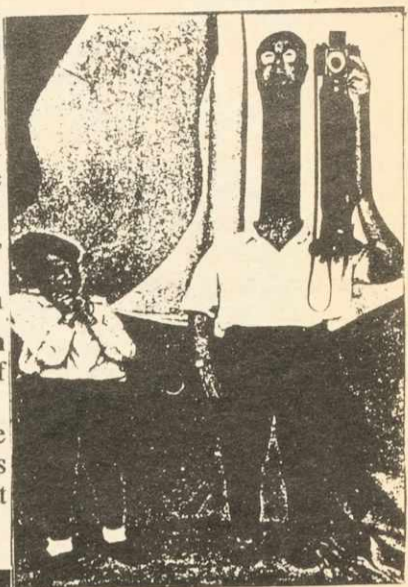
Dr. Tony Locke of the Can. Wildlife Service will discuss how the expanding gull population has



reduced our nesting colonies for other seabirds. 8 pm., in the auditorium of the N.S. Museum

Renowned film critic and Harvard philosopher Stanley Cavell will deliver a lecture titled **Stella's Taste** demonstrating his critical style by analysing the 1930's classic film, *Stella Dallas*, starring B. Stanwyck, Dir. by King Vidor. Dal Art Gallery at 8 pm.

Prof. Robert Boardman from Dalhousie explores issues related to **The Politics of the Environment** at the Halifax Main Library, Spring Garden Road at 12 noon.



ANNOUNCEMENTS

An introduction to meditation will be offered on Wed. Feb. 27 at St. Mary's University, Rm. 154, Loyola Bldg at 7:30 p.m. and Thur. Feb. 28 at Dalhousie, the MacMeacham Auditorium, Killam Library at 7:30.

The Citizen's Forum on Canada's Future will be holding group discussions open to all members of the Dalhousie community, Monday, Mar. 4 and Tuesday, Mar. 5, 7-10 p.m. in Rooms 224 and 226 of the SUB. Anyone with any interest in Canada's future is strongly encouraged to come to one of the two evenings. For more info, call 426-2953.

Attn. International Students: Claude St. Pierre, Int. Taxation Office of Revenue Canada, will be here to answer questions about taxation and about completing your forms. Please call the Int. Student Ctr. 494-7077 to indicate your interest in attending by Wed March 13.

DECLASSIFIEDS

Art of Living Course — A Journey Back to Our Self. A joyful weekend course of silence, knowledge, awareness and direct experience of the Being. Introductory lecture 7 p.m., March 3. Public Archives — Board Room. Weekend March 8-10.

SUN & FUN

OUAREAU, girls' private camp in Laurentians, is hiring counselling/Sports Staff, Unit Directors, kitchen staff etc. Swim, Sail, Canoe, Windsurf, Tennis, Crafts, etc. BILINGUAL PROGRAM - great English/French experience. Send resume: Madelene Allen, 29 Summer Street, Lennoxville, Québec J1M 1G4 tel/fax: 819-582-9641

Youth education is the key

"Community Development Through Youth Education" is the motto of the Cultural Awareness Youth Group of Nova Scotia (C.A.Y.G.).

This is an independent, non-profit organization founded in 1983 to foster the educational, cultural and career development of Black youth in Nova Scotia. We the Black Canadian Students Association of Dalhousie/St. Mary's are a branch of CAYG. Since we are directly affiliated with the students of these universities it is our

duty to promote Black Canadian culture as well as our fellow students.

Over the past four years the Black Canadian Students Association have brought in various speakers from outside the university as well as from Dalhousie's very own medical and law schools, to speak to the interested student body. We hold an Open House at the beginning of every school year to introduce the group to the Dalhousie students.

In 1989/90 the BCSA partici-

pated with a task force at Dalhousie to investigate issues affecting Black and Native students on campus. Members of the BCSA have also met with the president of Dalhousie to discuss Black issues and participated in conferences hosted by Dal and the Student Unions of Nova Scotia. As a result of these types of things the request for a Black Student Advisor was fulfilled. The post was filled on Dec. 3, 1989 by Beverly Johnson, not only the first such position at Dal, but the first in Canada.

The group has hosted two Martin Luther King Jr. nights in the McInnis Room located in the Dal Student Union Building, as well as several dances and socials.

More recently we have started a mentorship program with Black high school students to show them around the campus and get them familiar with the surroundings. Some of our members are also volunteers as peer tutors, assisting younger Black students in the Black community with their schooling.

These are only a few highlights of the Black Canadian Students Association and every year their contributions to the Dal student body become greater and greater.

Saturday, Mar. 23, 1991 marks the date when we will be hosting a "Night of Firsts" to commemorate Nova Scotia's Black pioneers. It will be held in the McInnis Room from 7 p.m. until 1 a.m. This evening will include a reception, awards ceremony/cultural show and dance. Tickets are available from any of the BCSA members and will be sold at a later date in the SUB. We hope to see to you there and ask for support in our years to come.

Trynda Thomas
Black Canadian Students
Association

Politics and Government

Kenya was a multi party state until 1982 when the present ruling party (KANU) successfully prevailed upon Parliament to amend the constitution to a one party state with a parliamentary system of government fashioned out of the British Westminster model. The three arms of government: the Executive, the Judiciary, and Parliament are independent of each other and derive powers from the constitution. Parliament is elected for a term of five years by universal suffrage. The President and members of his Cabinet must be elected members of Parliament.

Last year's unprecedented winds of change in eastern Europe reverberated far and wide into the continent of Africa. In Kenya, calls for pluralism in politics became centre stage culminating in a recent launching of a political opposition party not withstanding Kenya being a de jure one party state. Unless and until the constitution is again amended to provide for a multi party state the newly formed opposition party cannot receive legal sanction.

Kenyan Students Association

Kenyans interact

Kenya Students Association

The Kenya Students Association is now a little over a year old. It was formed last year with the following objectives:

1) to provide a forum for social and academic interaction between Kenyan students in the Halifax Metro area Universities and their Canadian counterparts.

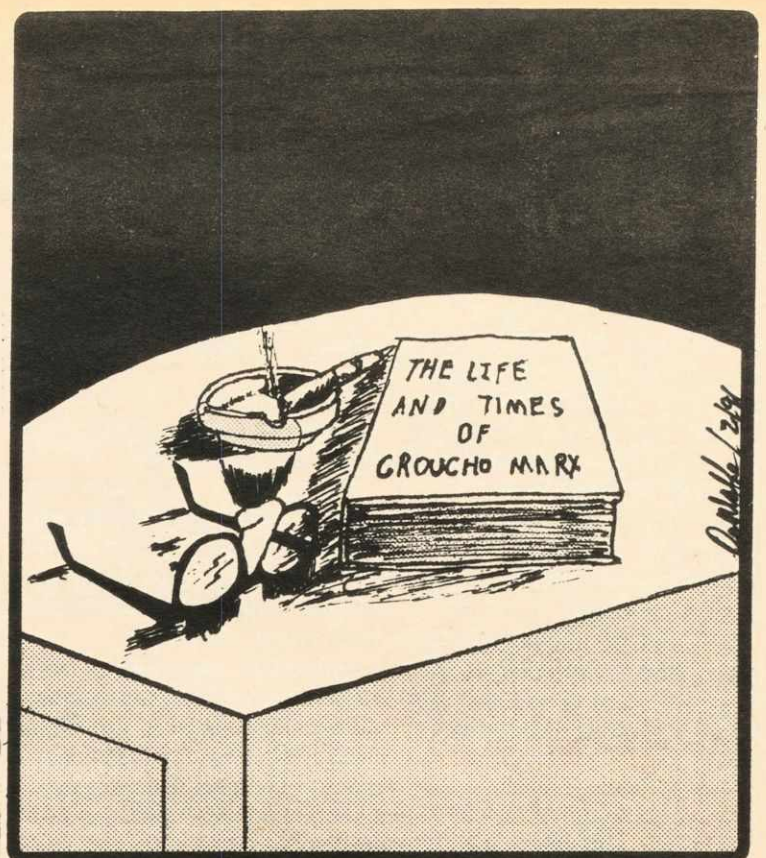
2) to provide an effective channel of communication between Kenyan students in Halifax and their diplomatic Mission in Ottawa

3) to provide a home away from home for the Kenyan community in Halifax

The Kenya Students Association is registered with and operates under the auspices of each of the Student Unions of the respective Metro area Universities.

Kenya

Kenya is a multi-racial, multi-ethnic country on the east coast of Africa with a population of 25 million people. Whereas different parts of the country may speak ethnic dialects, *Kiswahili* (the national language) and English (the official language) are spoken throughout Kenya.



Tariq Aziz's Night Table

Caribbean Society

BY MICHELLE JACKSON

The Caribbean Society is for students of Dalhousie and Mount Saint Vincent University from the Caribbean, of Caribbean descent or for any other students who wish to join.

During the year, the society holds parties and other events to raise money to subsidize student payments for the various activities, such as Apple Picking at Acadia University in September and a ski trip, which was organized by St. Mary's University at the beginning of February. Not all of our money and time is spent frivolously. This past Christmas, we adopted a black Nova Scotian family through the Salvation Army and provided them with a turkey and presents for the children. The member who picked out the items said that doing this was certainly one of the high points of her holiday. Several members of the society are also involved in the Branches of Youth tutoring programme in the local schools.

At the present time, most of our members' efforts are directed towards the organization of our annual society night, Caribanza, on Saturday, March 9, in the McInnes Room. This year's show, "Creme de Caraipe — To Be Or Not To Be A West Indian..." promises to be unlike any other.

On a more serious note, many Caribbean students are enrolled in the Bachelor of Commerce and Business Administration programs at Dalhousie. It has been brought to our attention, and it is to our understanding, that in the coming year Dalhousie intends to make these programmes Co-operative. We sincerely hope that this decision will be considered carefully as it will have serious consequences for new international students.

The executive committee this year consists of: Lucinda Lake (President) from Antigua; Karen Sigsworth (Vice-President) from Jamaica; Renee Benjamin (Treasurer); Quinita Francis (Secretary); Vanessa Persad (Public Relations — MSVU); and Michelle Jackson (Public Relations — Dalhousie), all from Bermuda. Meetings are held on the first Tuesday of every month between 4:30 and 6:30 p.m. in the Student Union Building. At this time we discuss preparations for current events and issues which face us. It also gives us the opportunity to socialize with others from the region.

You Are Not Alone

Have you been told that you have no sense of humour when people have made suggestive remarks or when you have been pinched or touched? A sense of humour has nothing to do with it; sexual harassment is not funny — it is humiliating and degrading. It is also unacceptable behaviour at Dalhousie University; procedures exist to deal with sexual harassment. Call the confidential sexual harassment phoneline at 494-1659 and talk to someone who knows how to deal with these situations.

EDITOR (S) — WE NEEDS 'EM

Nominations for the position of editor(s) ('91/'92) of *The Dalhousie Gazette* (Dalhousie's one and only bastion of free press) opened last Monday. These very same nominations close Monday, March 4/91. Screening for those nominated during this, the aforementioned nomination period will take place on Monday, March 11/91. Elections for the editorial crown will take place over a three day period, commencing Tuesday, March 12/91 and ending Thursday, March 14/91.

Anyone who has worked on, or contributed to, at the very least three or more issues of *The Gazette* is considered eligible to vote.

Speak now or forever hold your peace, dude...*



Tigers coming out roaring

by Gordie Sutherland

The Dalhousie hockey Tigers went three-for-four on the power play and killed eight of their nine penalties to help gain a 6-4 win in the first game of their two-game, total point quarter-final series against the St.F.X. X-Men.

After Saturday's win, Tiger rookie Ken MacDermaid explained what the Tigers had to do to clinch the series.

"It was a hard fought game today," he said. "Tomorrow is a big, big game. We have to come out strong and show them what we are made of."

big big game

The Tigers did just that as they overcame bad breaks, horrible officiating and general adversity to capture the series.

Winger Todd Mondor scored 3:07 into a 10 minute mini-game to lift the Tigers to a 4-2 win in the two game, total point series.

The teams played the mini-game immediately after St.F.X.'s 4-3 win on Sunday night. That win had evened the series at two points apiece.

Dan LeBlanc led the X-Men to their 4-3 win with two goals and an assist while Allan MacIsaac helped out with three assists.

For Dalhousie, Joe Suk and Anthony MacAuley each picked up a goal and an assist.

Sunday night's first game was nothing short of a disaster for the Tigers. The bad luck began early when X-Man Dan LeBlanc dumped the puck from center ice while killing a penalty.

Dalhousie goaltender Pat McGarry came out to play the slow sliding puck when it suddenly changed direction. The seemingly harmless dumping attempt turned into a short-handed goal that tied the score at 1-1.

The final minute of the period saw two more nails added to what was becoming a Tiger coffin. With 0:47 showing on the clock, Tiger Derrick Pringle and X-Man Dave Synishin got tangled up behind the X-Men net. Pushing and shoving ensued between the two, but if there was a fight Referee Wade Bower was the only one in the rink that saw it. Nevertheless, both players received two minutes for high sticking, five minutes for fighting and a game misconduct.

Just four seconds later Dalhousie's George Wilcox was assessed a match-penalty for head-butting. The match penalty put St.F.X. on a five-minute power play.

By the end of the first period the Tigers were behind 3-2 and had just lost Wilcox an Pringle for the rest of the game. The Tigers would also have to play the first 4:17 of the second period short-handed.

Head Coach Darrell Young explained that the Tigers knew from experience that they would have to regroup. "You have to realise that we have lots of guys that have played on winners - a lot of guys played on conference championships of different, various leagues," said Young. "We have a lot of character. Anytime we face adversity this year, we came out of it. The guys realize, hey, we have to refocus and get the mind back into it."

The Tigers came out roaring in the second period, killing off the Wilcox penalty and outshooting the X-Men 20-2. St.FX goaltender Anders Hogberg kept the score at 3-2 after two periods. On the entire night he was superb in stopping 53 of 59 Tiger shots. Dal keeper Pat McGarry was solid at the other end, although less active, as he faced a total of 19 X-Men shots.

The two teams traded goals in the third, but the X-Men power play goal at 12:41 of the first frame proved to be the winner.

Dalhousie veteran Alan Baldwin said that the Tigers were aware of the task at hand after the loss. "We just treated it like a two out of three

series - we won the first game and lost the second," he said. "Hey, its a clean slate, we outshot them 54-18, we had the momentum. It was

great motivational factor

just a matter of going out there and popping the first one."

The quarter-final series saw a number of players perform well, but Baldwin was remarkable. The 6'1", Dartmouth native had three

points on Saturday and made his presence felt throughout the weekend.

"Its a motivational factor, knowing that tonight could be my last game as a Dalhousie Tiger," said Baldwin. "I'm sitting in the dressing room, more or less, looking around and it acts as a great motivational factor."

The Tigers travel to Cape Breton on Wednesday to open up a best of three semi-finals series against the Capers. Both Derrick Pringle and George Wilcox will miss at least the opening contest due to Sunday's altercations.

The Tigers play the second game of the series at home on Saturday at 7:30pm.

Sports galore

by Rob Corkum

For sports fans at Dalhousie this coming weekend, March 1-3, is the one you have been waiting for. It is being touted as the "Wild Tiger Weekend," and according to Dal Athletic Director, Tony Martin "It will probably be the biggest weekend in AUAA and CIAU history, because more titles could be decided at one site, on a particular weekend, than at any other time."

The reason for all of the excitement is, within a three day span, between Dalplex and the Memorial Arena, five championships will be decided. Including the AUAA men's and woman's volleyball championships, the AUAA woman's basketball championship, the CIAU swimming championship, the AUAA Kelly Division hockey championship and just for good measure the final regular season game for the men's basketball Tigers (which could possibly send them to post season play) will be thrown in.

Tiger teams have had an incredible year so far, dominating the AUAA in many different sports. The men's volleyball team (ranked third in the country) earned the right to host the championships by finishing first overall in the conference, and compiling a perfect 16-0 record. They will face the second place team, UNB, in a best of three final. The woman's volleyball team also had outstanding year finishing second over all, but will face tough competition from league leading Mt. Allison and Moncton in the AUAA's. The Womens Basketball team had to win the last two regular season games of the year, in order to finish first overall and earn the right to host the championships.

The hockey Tigers (ranked fourth in the CIAU) advanced to the Kelly Division conference final by knocking off St. F. X. last weekend in the semi-final. They will face UCCB. (who beat Acadia

in the other semi-final) in what should be an exciting match up. Both teams have beaten the other at Dal's Memorial Arena.

In the pool spectators will be able to see both past and future olympians, trying to help their school capture the CIAU swimming crown. Dal completed an outstanding year in the AUAA, capturing both the men's and woman's titles, but have only qualified two swimmers for the CIAU's. Coach Nigel Kemp attributes Dalhousie's lack of national qualifiers to lack of provincial government support, and limited outside (Atlantic Canada) competition. Representing Dal will be Freshman backstroke, Jason Shannon, as well as Maria Macpherson, a former CIAU finalist in the breaststroke. Kemp feels the teams to beat this year will again be the University of Toronto, woman's team and University of Calgary men. Both teams have won the CIAU's the past four years in a row. The last time Dal hosted the CIAU finals was in 1987 when Canadian olympic star, Alex Bowman, set a world record, swimming for Laurentian University.

Dalhousie being able host, and have teams in so many championships is, according to Martin "a reflection of the quality of the teams and the athletic program here at Dal." Action begins Friday morning in the pool and continues non stop, until the mens basketball game late Sunday afternoon. Prices for the weekend are as follows; for all events except the hockey finals it is, \$4 for adults, \$3 for outside students, and \$2 for Dal students, seniors and children. For the hockey the prices are \$5, \$4, and \$2 respectively. The Dalplex promotions team, has arraigned numerous promotions for the weekend, so come on out and help give Dal the support they deserve, while you take in some great sports action, in a weekend that will not be soon forgotten here at Dalhousie.

In the swim of things...

Swim team captures titles

by Ian Robertson

The Dalhousie Tigers men's and women's swim teams recaptured their AUAA titles from the host UNB Beavers in the championships February 15-17.

The women easily outclassed the defending champions with 198 points to UNB's 96. Acadia's (50), Mount Allison (43) and Memorial (13) rounded out the scoring.

The men's team faced much tougher competition from the Beavers, narrowly hanging on to an early lead to win 186 to 167. Riding the wave of exceptional performances on the meet's first two days, the Tigers surpassed all expectations the final day by outpointing UNB in their strongest events.

Lead by AUAA rookie of the year Jason Cross, with dramatic wins by two one hundredths of a second in the 50 metre freestyle and seven one hundredths of a second in the 100 metre freestyle, the Tigers captured their fourth title in five years to finish the season undefeated.

Cross, who also took the 100 metre butterfly title, was joined on captain Darryl Dutton (200m and

400m I.M.), UAA swimmer of the year Jason Shannon (100m and 200m backstroke), and by rookie Grant Wong (100m and 200m breaststroke).

Wong, Cross, Shannon and Sean Andrews combined to win the 400 metre medley relay as expected, setting a Dalhousie record in the process. The relay highlight though, as in the individual swims, came on the final day. Dueling the freestyle oriented UNB team in the final race of the meet, the inspired 400m free relay team of Cross, Dutton, Andrews and Shannon held off their hosts to win.

Shannon also provided the swim of the meet on the final day by shattering the CIAU standard in the 200 metre backstroke, becoming the only male swimmer in Atlantic Canada to qualify for the National Championships.

Women's co-captain and 200 metre breaststroke champion Maria MacPherson, who qualified earlier in the year, and 100 metre freestyle gold medalist Kellie Andrews will also represent Dal at the Nationals.

Though the women's half of the meet lacked the tension of the

men's, it was no less inspirational. The Tigers finished the season undefeated to win their eighth AUAA championship in eleven years. Rookie Lisa Beaton was a double gold medalist, taking the 400 and 800 metre freestyles, while team mates Carolyn Flam (200m butterfly) and Christy Gustavison rounded out the first place finishes for Dal.

The women's team demonstrated its depth by occupying 39 of the 78 spots available in the finals, and by winning all three relays. The 400 metre medley relay team of MacDonald, MacPherson, Laycock and Andrews, the 800 metre freestyle team of Gustavison, Beaton, Hayden and Andrews and the 400 metre team of Netzel, Hayden and Andrews easily outdistanced second placed UNB.

Head coach Nigel Kemp was named AUAA coach of the year for the double team victory, which has only happened once before, in 1989.

The CIAU championships, featuring the fastest swimmers in Canada, will take place this weekend at Dalplex. Finals start at 6:30 mpm on Friday, 6:00 pm on Saturday and 1:00 pm on Sunday.

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A Lie of the Mind is a waste

by Karl Turner

MY MOTHER TOLD me, if you have nothing good to say, don't say anything at all. After watching the Dalhousie Theatre Production of Sam Shepard's *A Lie of the Mind* I went to her and asked, "What do you say if you have nothing good to say, but must say something?" She replied, "You tell the truth."

Ah, the truth. Philosophers have deicated their lives to the understanding of it. The consensus has been mixed about what it is, but I am sure if Plato were asked the Truth about *A Lie of the Mind*, he would say, "It sucked!"

It has always been my understanding a chair in a theatre is placed so the play can be seen. Not so at Dalhousie. In a break from tradition DTP has seated the audi-

ence so half the time you can't see anything.

You stretch, crane, and contort your body in ways unimaginable to merely glimpse the action through rows of others doing the same. When I grew tired of this and sat in the chair the way it was designed to be sat in, facing forward, I had a spectacular view of frozen actors waiting for the next scene. (If you were lucky you could see them move.) What is absolutely pathetic about this is a member of the Department suggested this set to me because it was "better" than my first choice.

The "better" seat did serve some purpose. As I sat facing forward listening to the play, I had time to reflect on the word "better". Better days and better plays. Oh, how I longed for the time you could heckle and throw fruit. It is really too bad it is no longer kosher to make a person pay for designing a

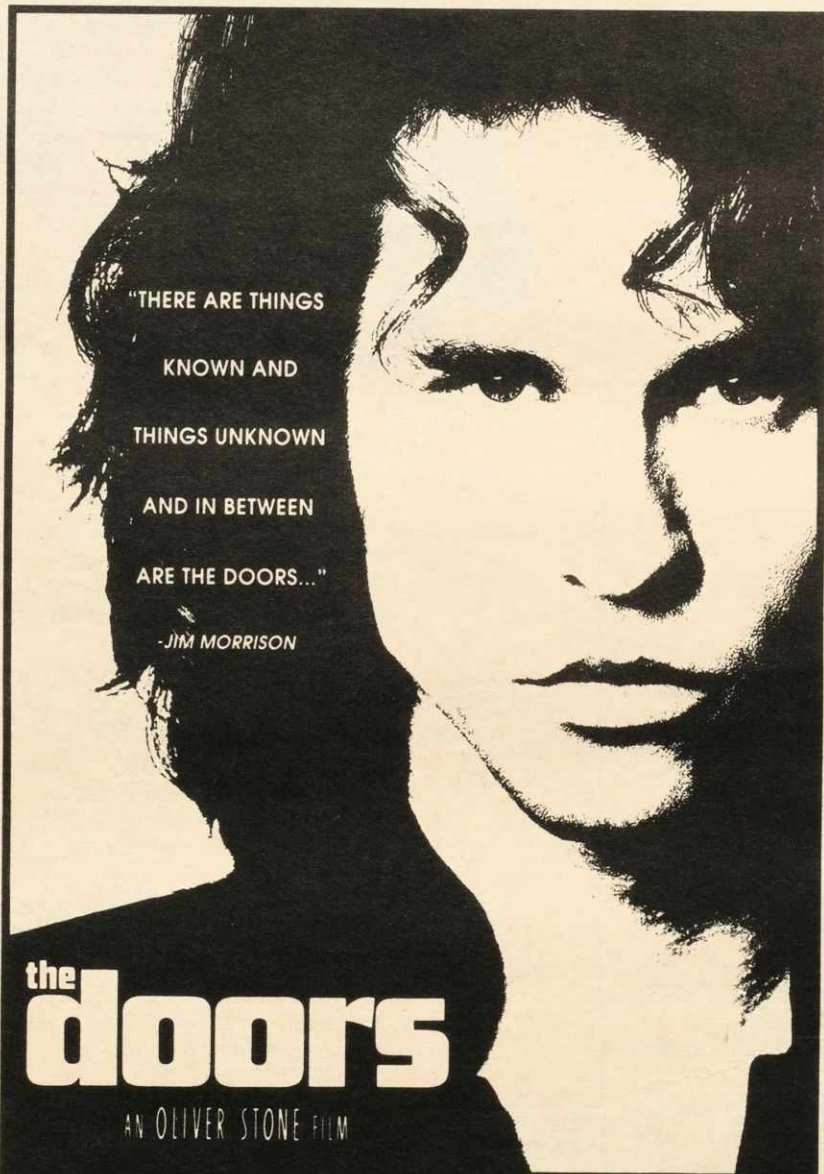
bad set. I suppose throwing tomatoes would serve no purpose. The actors didn't design the set and the majority were wearing red plaid shirts anyway.

"the best part was the intermission"

When you dress a farmer at DTP it must be mandatory to give them such a shirt. It's not enough to say he is a farmer, you must hall out the stereotypical farmer garb. Maybe I'm wrong. The costume designer might have known it was a bad set, anticipated revolt and decided to avoid messy costume clean up by giving the actors red plaid shirts. Who knows.

Probably the best part of the evening was the intermission. Oops, I'm sorry, it was the first of the two I liked. The second was good, but it just didn't compare to the technical cast of thousands required to remove a huge hospital bed. I was glad to see it go for it squeaked and diverted my attention from thoughts of better days and better plays, like DTP's last one. It amazes me how this production can fall short of the precedent set by *The Marriage of Bette and Boo*.

Things weren't all bad, Joy Renzi and Stephen Szewczok were a relief whenever they entered the play. They were well worth the stretching, craning and contorting. That is more than I can say for the production as a whole. The three hours spent watching it were a waste. When you consider the average person has but 675,000 hours of existence, think twice about wasting them.



"THERE ARE THINGS
KNOWN AND
THINGS UNKNOWN
AND IN BETWEEN
ARE THE DOORS..."
-JIM MORRISON

the doors

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Face to face

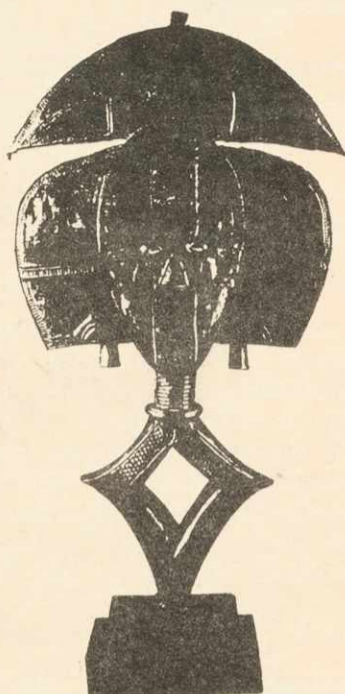
BY MONA KIRAGU

I came face to face with Racism
And my first impulse was to run
and hide
But I found, so far from home,
There was nowhere to run
Nowhere to hide.

I came face to face with Racism
When I thought I was stronger.
I steeled myself, to be prepared
Boasted that I did not care.
But deep inside, my heart wept
And my mind rebelled as did my
whole being.

I came face to face with Racism
It was a racism so blatant so bare
That I could only stand agape
Only tell myself I had imagined it.

I came face to face with Racism.
A different type of racism.
One that was subtle, hidden and
disguised to perfection
It crept stealthily past me,
And had I not looked,
It would have passed me by.



I came face to face with Racism
Again and again
It wanted to change me - to own
me
To make me its slave.
How difficult, how humbling it
was
To fight it with a shrug...a smile

I came face to face with Racism
The encounter shook my deepest
beliefs in myself,
But I came out standing.
Not as tall as before - not as
proudly,
But still - standing.

I came face to face with Racism
I wish I could say I left unscathed.
I did not.
But I learnt that to fight it with hate
Would be to serve its purpose.
I realized that I had to move for-
ward
Move on and create a world that
had no place for it
I discovered that the only weapon
was to live its antithesis
Without restraint, without com-
promise.

I came face to face with Racism,
And I laughed.

(Dedicated to ALL peoples who
have faced discrimination based on
their race, creed or nationality.)



Pieces of African wisdom

The following are traditional say-
ings of insight from different Afri-
can cultural groups.

It is the rainy season that gives
wealth — *Hausa*
Much silence has a mighty noise
— *Swahili*
Infinite boiling will soften the stone
— *Konkomba*
The rain does not all fall on one
roof — *Ewe*
Ninety-nine lies may help you but
the hundredth will give you away
— *Hausa*
A weak person goes where he or
she is smiled at — *Herero*



All my woman

BY BINDZILE LUKHELE

She, African woman
Lifts her head above the chilly
wind
Her wing across the ocean
Spreads over white deserts,
Deserts white with cold rejection
And gathers her every offspring
Under her wing offering
Identity in experience and action
Under her sheltering care
Colour is not reason for abuse,
Gender no reason for silence
Her warmth breeds no comfort to
compliance
Nor rears conflict within her brood
of sister against sister, sister against
brother and brother against brother
But love warms their bond
Wherever they abound

Mother of resilience, Sister of
courage
Spread your wings of colour and
pride
Embrace your children
Caught in traps, not of their own
making
Who ever struggle to be free

Those who hide in her confidence
See her head, erect with hope
Against the wind of superficial
change
And know that She,
African woman, will always be
In this desert of white and cold.



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Black is beautiful

BY JODY WARNER

The standard of feminine beauty
in North America has both sexist
and racist undertones. First of all,
the image of beauty is created and
projected primarily by North
American caucasian men. They are
able to do this by controlling the
fashion business and different
forms of media that disseminate the
picture of a beautiful woman. Ob-
viously this is a sexist set-up as
women are being told how they
should look in order to be attractive
rather than choosing a portrayal by

slogan goes, "Black is Beautiful",
and ain't that the truth honey! The
following is a poem celebrating the
naturally fleshy body many women
of African descent possess.

Invitation
If my fat
was too much for me
I would have told you
I would have lost a stone
or two

I would have gone jogging
even when it was fogging
I would have weighed in
sitting the bathroom scale
with my tail tucked in

I would have dieted
more care than a diabetic

But as it is
I'm feeling fine
feel no need to change my lines
when I move I'm target light

Come up and see me sometime
Come up and see me sometime

My breasts are huge exciting
annions of watermelon
your hands can't cup
my thighs are twin seals
fat slick pups
there's a purple cherry
below the blues
of my black seabelly
there's a mole that gets a ride
each time I shift the heritage of my
behind
Come up and see me sometime.

Poem by Grace Nichols



and for themselves. Racism comes
into play when you consider the
accepted image of a beautiful
woman is a skinny, tall, fair-
skinned woman with definite Eu-
ropean features. This automatically
excludes all women of colour. To
combat this, peoples of African
descent need to create alternative
visions of beauty so our children
will realise their own physical ra-
diance. After all, as the famous 60's

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Sermon: *The foolishness of God* - Rev. John E. Boyd

Music: Darke, Elgar, Bach

7:00 p.m. Ecumenical Bible Study for Lent - Dr. Theo de Bruyn

March 10th: Lent 4 10:30 a.m.

Sermon: *Features of An Alive Church* - Rev. Wrenfred Bryant

Music: Stainer, Durufle

7:00 p.m. Ecumenical Bible Study for Lent - Str. Kathleen Dunne

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ARTS

Roots, reggae and resistance

NADIRA ALLY

Reggae protest formed out of suffering. You vibrate it back to those who oppress you.

(Rodriguez, Jamaican trombonist)

REGGAE IS AN expression of resistance. It is a social phenomenon created by one of the dreadful diasporas of history — the slave trade. Millions of Africans were uprooted and dispersed throughout the Caribbean, U.S. and Latin America. They were de-culturized,

de-humanized and de-named.

The struggle for identity was manifested primarily through music - drumming, work songs and digging tunes. Drumming was also used as a signal of rebellion and as such instilled fear into plantation owners.

Drumming was therefore forbidden, as were many things, but the slaves resorted to secrecy and disguise in order to keep their beliefs and customs alive in them. It was a way of fighting back. African music was communal and drums kept alive the memory of freedom they had lost.

Reggae music grew out of this expression of resentment, anger and frustration. These were the roots of reggae which soon evolved into the original folk form of Mento which helped workers survive long hours.

During the '50s Mento began to evolve into Ska, and Rock Steady into Reggae between 1968 and 1972. Blues reflected the consciousness of oppression; Calypso used cynic, satire and laughter as a weapon; but reggae was by far the most revolutionary. It was a re-

flection of the dilemma of identity. In Peter Tosh's song 'Equal Rights', he exclaims; Everybody striving to reach the top, But how far is it from the bottom? Everyone is crying out for peace, None is crying out for justice.

Himself a Rastafarian, Bob Marley's influence has been tremendous and continues to be the life line of reggae music. However, it will mark a decade on May 11 this year that Bob Marley has died; but he will not be forgotten as his music that brought hope and



Don't care where you come from, As long as you're a black man, You're an African.

No matter your nationality, You've got the identity of an African.

The issue of black pride and black identity is for a large part due to the Rastafarian culture. Rastafarianism is the strongest form of protest culture, one which seeks to instill pride in our Africaness.

Marcus Mosiah Garvey, a Jamaican prophet, helped pave the way for the Rastas in an aim to bring all black people together, to encourage them to be proud of their race and culture. The Rastas have influenced Reggae music with their style and their red, green and gold colours symbolize the Ethiopian colours for Africa and His Imperial Majesty Emperor Haile Selassie.

We cannot forget to mention the great influence of the late Great Honorable Robert Nesta Marley — the producer of ghetto music. From his rhythms come the powerful messages about poverty, inequality and black identity.

identity still lives.

The strong African root of the rhythm is missing now due to cultural destruction, but is still the central instrument in West Africa. However, percussion instruments like the bell, the scraper and clappers are an important feature of reggae music, and we cannot forget its throbbing heartbeat - the bass guitar. On the surface reggae music sounds light and carefree, but underneath it is the sound of rebellion seeking freedom and revenge.

Black History month will end on the 28th with a thundering of music by black influences with many notable black deejays from Dal and SMU. It is also our intent to hold a memorial celebration around the time of the anniversary of Bob's death. Black music can be heard on CKDU 97.5 FM, simply pick up a program guide and check it out!

We're the Survivors,
Yes the Black Survivors!
(from Bob Marley's song 'Survival')

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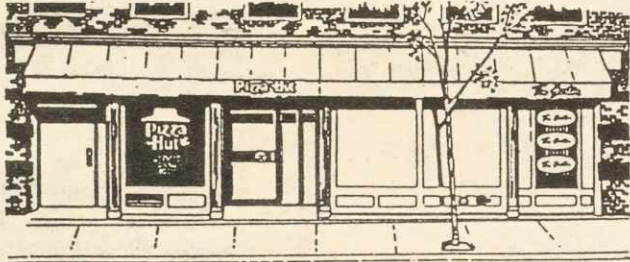
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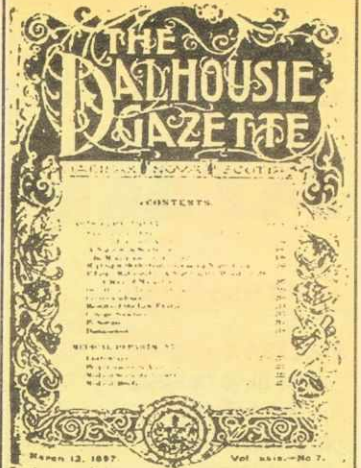
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Vol 123 No 19 • February 28 1991

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Commentary should not exceed 500 words. Letters should not exceed 300 words. No unsigned material will be accepted, but anonymity may be granted upon request.

Advertising copy deadline is noon Monday before publication.

The Gazette offices are located on the third floor of the SUB. Come up and have a coffee and tell us what's going on.

The views expressed in *The Gazette* are not necessarily those of the Students' Union, the editors or the collective staff.

The Gazette's mailing address is 6136 University Ave., Halifax, Nova Scotia, B3H 4J2. Telephone (902) 494-2507.

Safe sex brouhaha

Article offends homophobes

by Jeff Harrington

HALIFAX (CUP) — The mass media have "cupped the boat" in the brouhaha over a safer-sex article published in a Newfoundland student newspaper, say the paper's supporters.

"It's really unfortunate the media pounced on this and defined it immediately as being about offending people — rather than as a health education issue," said Gary Kinsman, a sociology professor at Memorial University who has done extensive research on AIDS education issues.

The Feb. 15 article, called, "A gay men's guide to erotic safer sex", was part of the annual lesbian and gay supplement published by *The Muse* at Memorial University in St. John's. It used explicit language and erotic scenarios to show gay men how to enjoy sex while reducing the risk of spreading HIV — the virus thought to cause AIDS. It was accompanied by a suggestive graphic taken from a pamphlet on oral sex produced by the AIDS Committee of Toronto.

Kinsman said the media's fascination with the various negative reactions to the article — rather than its intent — has created a "hysterical" atmosphere which

could stifle crucial discussion about AIDS education.

"This is a brilliant illustration of how the homophobia in society is preventing us from doing the effective safe-sex and AIDS education we have to do."

Kinsman said community-based AIDS groups in New York, San Francisco, Toronto and Vancouver have been highly successful in reducing rates of HIV transmission among men — but only by using the approach taken by the article in *The Muse*. To work, the message must be explicit, gay and sex-positive, actually showing people how to have safe sex and use language appropriate to the community it is aimed at.

"This is the type of work that succeeds. This is what works," said Kinsman.

After the supplement appeared, Memorial president Arthur May told the St. John's *Evening Telegram* the article was "pornographic" and suggested the Feb. 15 edition could raise tuition fees by hurting alumni donations. Newspapers and radio shows from as far away as Montreal called *The Muse* after Memorial's student council said it would establish a publishing board to oversee the paper's editorial content. The Royal New-

foundland Constabulary's statement that it would launch an investigation made *The Globe and Mail's* national edition. In St. John's, *The Sunday Express* advised the lesbian and gay communities to "take care not to lose sight of their longer-term social goals."

"A gay men's guide to safer sex"

"What long-term goal are they referring to - that we should book funeral parlors?" asked Padraic

Brake, the gay rights activist who co-wrote the controversial article.

Brake, a student at Memorial, said explicit, gay-positive education has been proven effective in study after study. He said the article was a "replication of safe-sex material used in other North American cities," based on the guidelines of the Canadian AIDS Society. The national umbrella group's booklet on safe-sex education urges that "a variety of specifically tailored terms be used for the many different needs of people, in their own erotic vocabularies."

"It wasn't meant to sensationalize, nor to shock anyone. It was to communicate directly to gay men

in the language that they use," said Brake, who estimates there are over 2,000 lesbians and gay men among students, staff and faculty at Memorial.

On Feb. 18, supporters of *The Muse* held a press conference in an effort to focus the media's gaze on the health angle of the story.

"Mr. May seems to have lost sight of the fact that pornography is the sexual imagery which presents a human subject as a sexual object for the use of the viewer," said Theresa Walsh, representing the St. John's Status of Women Council.

Walsh said May was trying to throw up a smokescreen.

• continued on page 6

Dalhousie hosts

Racial issues forum

RACIAL ISSUES AGENDA

(all sessions at the Weldon Law Building - University Ave.)

- 9.00 am OPENING REMARKS
Myrna Gillis, President, Law Students' Society
Innis Christie, Dean, Dalhousie Law School
- 9.15 am DALHOUSIE LAW SCHOOL ADMISSIONS
Wayne MacKay, Acting Director IBM Program
- 9.30 am KEYNOTE SPEAKER #1
Graydon Nicholas, Chair, Native Studies, St. Thomas University, New Brunswick
(question & answer period to follow)
- 10.30 am LAW SCHOOL DEANS SESSION#1
University of Saskatchewan, York University, Dalhousie
- 11.30 am LUNCH
- 12.30 pm KEYNOTE SPEAKER #2
Jean Augustine, Chair, Metro Toronto Housing Authority
(question & answer period to follow)
- 1.15 pm LAW SCHOOL DEANS SESSION #2
University of New Brunswick, University of Ottawa, University of Manitoba
- 2.30 pm DISCUSSION GROUPS
Students, faculty, Deans and guests will divide into smaller groups for discussion and development of resolutions
- 3.30 pm RESOLUTIONS
- 5.30 pm EVENING CELEBRATION-MI'KMAQ FRIENDSHIP CENTRE

by Lara Morris

Today (February 28) marks the third annual Racial Issues Forum at the Dalhousie Law School. "Four key issues have been identified for discussion at the Forum. Culturally specific barriers to education, affirmative action programs and quota systems, interaction versus self-governance, and political games such as streamlining of students by guidance counselors", said Althea Reyes, Forum Communications Committee Chair and President of the Dalhousie Black Law Students Association.

The Forum has an agenda packed with keynote speakers, workshops and discussion groups. It was planned by a committee of

Dalhousie law students with funding from the Dean of the law school, the Law Students Society and the Dalhousie Student Union. The committee also expects funding from the Secretary of State.

Guest speakers from the Black and Native communities will address Forum participants on issues of concern to their communities.

Jean Augustine, Chair of the Metropolitan Toronto Housing Authority Board of Members, is known for her volunteer work in the education field and her involvement with the Black community. "She'll be talking about issues of concern to the Black community, including access to education, cultural barriers to education, the lack of Black educators in the system, the politics

involved in the system and interaction versus segregation," said Reyes.

Graydon Nicholas, Chair of Native Studies at St. Thomas University in New Brunswick, will address Native concerns. As a Native lawyer and educator, Nicholas will "talk about why Native people need self-government, the Native school system, the Native judicial system, and the need for more Native lawyers," said Reyes.

Organizers are hoping non-law students will also attend the Forum. They've invited 60 students from Queen Elizabeth High School and St. Patrick's Alexander Junior High School to the Forum. These secondary students will have their lunch paid for by donations from individual law students. "We asked law students to pledge \$5 each to cover lunch costs. Everyone's getting involved and contributing something," said Reyes.

The Forum represents Dalhousie Law School's ongoing commitment to increase awareness of racial issues in the education system. "Dalhousie is ahead of other law schools in addressing these problems. They have the Indigenous Black and Mi'kmaq (IBM) Program which is well-organized. Other law schools have affirmative action programs, but they don't have quotas and their programs aren't as well-structured," said Reyes.

Forum organizers are hoping the resolutions coming out of the Forum will be implemented by politicians, law schools, and professionals. "We're hoping they will make these resolutions part of their personal and institutional agenda," said Reyes.

See Forum Schedule for more information.

DSA and Admin play win lose or draw

by Chris Lambie

The Dalhousie Staff Association voted to accept a new contract offer last week after a month-long session of rotating strikes.

While the DSA answering machine still advertises that they "have moved into the new strike headquarters," the strike is officially over.

Approximately 725 of the 760-member union turned out over the three days of voting. While the majority accepted the three-year package that offers a 4.2 per cent raise in year-one, four per cent in the first half of year two and another 5 per cent in the second half and a cost of living adjustment in year three, the exact outcome of the vote is, as yet, undisclosed.

Bette Yetman, executive director of the DSA, says, "we're viewing the strike as an overall win." This is the first DSA strike in our 16 years of existence, says Yetman, "it's a definite sign of growing confidence in our own demands and sense of identity."

Yetman says that of the three major issues on the table - wages, salary adjustments and sick leave

- they have a lose, a win and a draw.

LOSE: the wages, Yetman says, "are a definite disappointment; we have absorbed a loss on the cost of living for the past four years."

WIN: a \$50,000 lump-sum payment is going towards easing the salaries of a number of underpaid union clerical workers up to par with the rest of the DSA.

DRAW: the issue of sick leave, Yetman says, "was a draw - neither side got exactly what they wanted, there was a lot of give and take."

Yetman says "there was definite dissent within the union over putting the administration offer to a vote." A small vocal group wanted to call a full strike, says Yetman, "But we think the negotiating team made a good move in putting the contract to a vote."

Marilyn MacDonald, Dalhousie public relations coordinator, says, "the majority of the DSA membership sends a signal [with their acceptance] that they thought the contract was a fair deal."

Yetman breathes a sigh of relief when she says, "this contract means three years of relative labour peace for students." Any student at Dal can expect to graduate before new DSA negotiations arise.

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March 7th & March 21st

From 8:30 am. to 4:30 pm. Registration and payment must be made prior to the day of the course and conformation will be made.

For more information, or to register, Contact the Safety Office at 494 - 2495

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Feminists feared

MONTREAL (CUP) — Campaign posters of a feminist slate running in Concordia University's student council elections were defaced with violent messages earlier this month.

Co-presidential candidates Eleanor Brown and Charlene Nero had their "Feminism Works" posters defaced with the message "Would you join a fraternity that didn't let you rape your date?"

"It's terrifying to think that people react to something they disagree with, or are frightened of — of the word feminist — by lashing out against women in general," Nero said.

Nero and Brown won the election, which took place Feb. 5-7.

Nero said she was even more outraged because of the attack's timing, pointing out that it happened four days before sexual assault awareness week.

"This is very demoralizing," Nero said. "A lot of people have worked hard to make people aware of the sexual assault on campuses and in frats."

She blamed the campaign incident on the Tau Kappa Epsilon (TKE) fraternity for producing the original poster, which included the offending message.

Anna Katsafouros, president of the Inter-Fraternity Council, said the TKE poster was part of a campaign trying to change the common stereotypes associated with frats.

She said the poster was meant to be "eye-catching" and if someone stopped to read the words, "Why join a fraternity that won't let you rape your date?", then they would see the equally-large print underneath reading "Because ALL fraternities oppose date rape!"

"Even if the poster is meant to be anti-rape, and give the message that the fraternity administration want to reform, the poster itself was irresponsible in its presentation, it simply doesn't work," Nero said.

Protestors beware!

BOSTON (CUP/CPS) — The city council in Medford, Massachusetts, has called on Congress to make Gulf War protesters give up their student loans if they are arrested and convicted for illegally demonstrating.

Council members Fran Giordano introduced the resolution, which the council passed 5-2 Jan. 22. It was soon after protesters had blocked traffic in downtown Boston, and tried to obstruct operations at Westover Air Force Base in Chicopee.

About 50 anti-war activists, students and war veterans crowded into the council's meeting Feb. 5 to ask the council to rescind the resolution.

The council refused to back down.

"The Bill of Rights doesn't guarantee you the right to block driveways or lie down in traffic," Giordano said, adding that "economics" also spurred him to sponsor the resolution.

The state faces an \$850 million budget deficit this year and is slashing aid to cities and towns. Money is tight, and demonstrations cost cities much-needed money, he said.

Medford itself, home to Tufts University, has seen few war-related demonstrations.

The resolution, which Giordano admitted is "more or less a symbolic gesture on our part," has been forwarded to the Massachusetts Congressional delegation, one of the most liberal in the nation. It is up to them to decide whether to bring it up to the rest of Congress.

Networking group

MONTREAL (CUP) — A new environmental networking group has been launched by students to create better communication links between campus groups across the country.

The Canadian Unified Students' Environmental Network (CUSEN) was founded at a conference held by the Queen's University student council in Kingston, Ontario Jan. 25-27.

CUSEN has a mandate "to facilitate communications and education and sharing amongst its members." The group will act as a form of communication between students in environmental groups on national, regional and local issues.

This communication will help keep students up-to-date and informed on various issues. "It will act as a resource bank, ideally," said Aaron Freeman of Quebec Public Interest Research Group (QPIRG), Quebec delegate to the Steering Committee.

The steering committee will include representatives from across the country and will govern the network until a permanent governing body is established.

Eastern Canada's representative on the steering committee is Thea Wilsom Hammond, chair of St. Mary's Environmentally Concerned Student's Society (ECOSS).

Students ousted

UPEI reading month

by Jerry West

Students at the University of Prince Edward Island are in the midst of what may be the longest spring break in history.

Over 3,000 athletes taking part in PEI's Canada Winter Games have taken over the campus for an entire month, and students have been told to stay away.

When PEI was chosen as the site for the games in 1987, the university's administration kindly offered its campus — including the students' residences — to organizers for the month.

This year students were told that they would have a break from February 10 to March 9, a sort of "reading month" and that they were

not only free to leave campus, they had no other choice.

UPEI president C.W.J. Eliot said he expected "some minor inconveniences."

"The students have all been looked after," said President Eliot. Is that so?

For the month that the university is shut down, the students had to find a place to stay. The university residence office tried to find free billets for the 24 students who didn't have the money to go home or friends in town to stay with.

One student, Wendy Nicholson, the single mother of a two-year-old, found a place to stay two days before the deadline. Because she is a single mother Nicholson could not get a billet.

The residence manager, "made every effort to find me a place," said Nicholson, "but in the end I had to get an apartment." With the cost of moving, telephone and electricity hook-up, damage deposit and rent, the Canada Games is costing Nicholson \$1,300.

According to Jack Kane of the Canada Games Host Society, the displacing of students is standard practice.

"Since the first Canada Games in '67, the athletes have been put up in schools or universities the majority of times," said Kane. "It's really only a problem for the winter games."

With the university entirely taken over by the athletes, classes have been cancelled. The students were given a number of options as to how to make up the lost time.

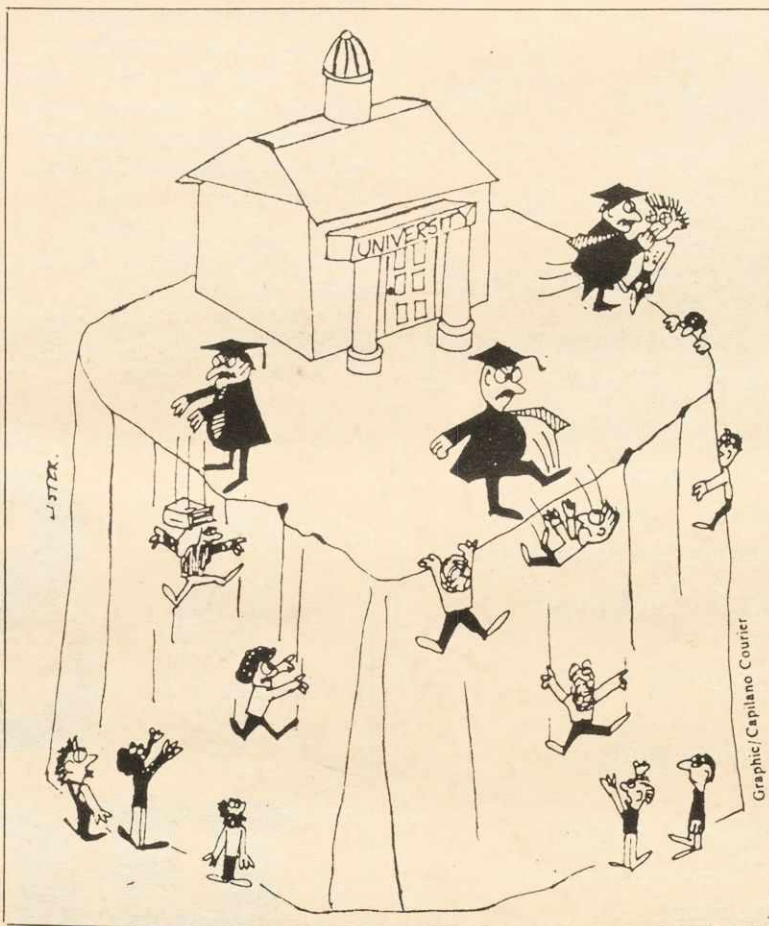
It seems that the least painful of these was extending their year into the summer break. This means starting summer jobs late, if the jobs aren't already taken by students from other provinces.

It also means problems with next year's student loans. University students' expected income over the summer is gauged on an 18 week work term. The PEI student aid department said they will account for the shortened summer, but students from outside of the province may have a lot of headaches.

So what does the university get out of this?

For a \$750,000 outlay — \$300,000 of which was supplied by a single alumnus — the campus receives a shiny new \$6.5 million fieldhouse. And for an extra \$550,000 they get a \$1.2 million cafeteria.

"Like every improvement," said President Eliot, "the benefits will be around for 40 years. The students in the first year will just have to foot the bill".



TYP — twenty years wiser?

BY SELETA CROMWELL

This year marks the twentieth anniversary for the Transition Year Program. The program, the first of its kind in Canada, reaches out to the Afro-Canadian and Native communities of Nova Scotia.

"alleviate poverty through education"

It is a transition for members of these communities who wish to acquire a university education. It's initial long-term mandate was to "develop leadership and a self-help capacity within these disadvantaged communities; alleviate poverty in these communities by edu-

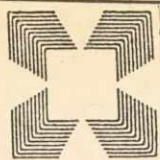
cation." Although not carved in stone, there was an age restriction commonly practised. However, over the years the program has attracted the younger generation, having been failed by their secondary institutions.

The TYP overall has been a successful program. Several well deserving Afro-Canadians and natives have gained readmittance into the academic community. However, its original mandate seems to be forgotten. Perhaps the reason is the inadequacy of it in the first place. The survival of three hundred years of slavery must attest to our leadership and self-help ability. Yet, education is an essential need for survival, which makes me more appalled at Dalhousie's cancelling of the African Studies

Centre. Without a chance to learn of their past, today's Afro-Canadian youth are destined to be unsure of their future.

To add insult to injury the TYP has announced this year that they are returning to their old restriction on age. Although, this is supposed to be a ten year process, the 91/92 application form states, "Applicants who are 23 or older are especially desired." This is a clear signal to Nova Scotia's minority youth, who for twenty years have helped keep the TYP alive. Perhaps, the Dalhousie Administration has forgotten that an adequate school system is what brought these youths to the TYP.

Seleta Cromwell is a member of the Transition Year Program.



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The Committee on the Presidential Appointment

*Invites members of the University community to
reflect on the following questions:*

What major challenges did Dalhousie face at
the time Dr. Howard Clark was appointed?

What contribution has Dr. Clark made to
aspects of the University such as the following?

Academic Leadership, Planning and
Administration

Administrative Management

Alumni Relations

External Relations (Public and
Government)

Fund-Raising and Financial Affairs

Internal Relations - Human Relations -
Collective Bargaining

Student Issues

Issues of Concern to Women and
Members of Minority Groups

What do you perceive as
Dr. Clark's strengths as President?

As his shortcomings?

What are the major challenges
facing Dalhousie now?

What qualities will its President and his or her
administration need to possess in
order to meet these challenges?

Please submit your views on these and related questions in writing to:

Mr. Allan Shaw
Chair

Committee on the Presidential appointment
c/o Office of the Board of Governors
Room #3 Arts and Administration Building
Dalhousie University

The deadline for submissions is Friday, March 22, 1991.
(Submissions will be held in complete confidence)

NEWS

Article offends

• continued from page 3

"This article — and the accompanying photograph — depicts a sexuality which is mutually pleasurable and entered into freely, not one linked to violence, humiliation or ridicule," she said.

Robin Whitaker, a Memorial student and former *Muse* editor, said the article has been used by some people as an excuse to gay-bash.

"AIDS is the issue here and hiding the fact that people are sexually active and the ways they are sexually active will only perpetuate the problem," she said.

Biology and Women's Studies professor Joan Scott said the university should support the article.

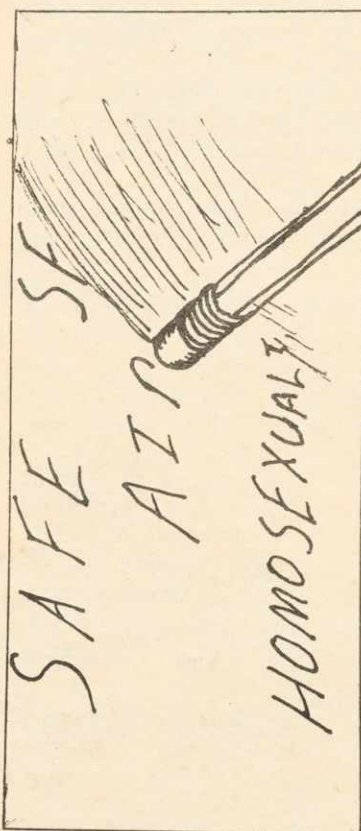
"Art May is only exciting homophobia on the campus when he should be squelching it," she said.

"At cinemas, we are exposed to an avalanche of movies that are graphic, explicit and full of coercive sex and violence against women. The (gay/lesbian) supplement is completely free of coercive sex," Scott said.

May retracted his linkage of tuition fee hikes and the "pornographic" article the next day.

Muse editor Dawn Mitchell said that despite the news conference,

none of the "zillions" of journalists pestering *Muse* staff members seem to care about AIDS education — the point of the article in the first place. Their interests; "shock value, the police investigation, the (student council) and May's comments."



"It's totally amazing — they've blown it all out of proportion. On TV, we were put ahead of the Gulf War and a possible outbreak of meningitis," she said.

Kinsman cited the backlash over the gay-positive article as an example of attempts by government, religious groups and the mass media to suppress information about safe sex.

"The reality is, you have to decide whether you're going to allow HIV to spread because of your "moral" perspective, or whether you're going to seriously grapple with explicit education," said Kinsman.

"Hopefully, more people will realize we have to deal with this issue, even though it may offend a few people. In many ways, this is a health emergency," he said.

The Muse is one of about a dozen university newspapers in Canada which publish annual lesbian and gay supplements. So far, at least one of these — *The Ubysey* at the University of British Columbia — have reprinted the article in support of *The Muse*. *The Link* at Concordia University and *The Varsity* at the University of Toronto plan to follow suit next week.

Members of *The Muse* staff have yet to hear anything from the police.

SEA HORSE TAVERN

A meeting place where the
untraditional is a tradition
Beside Cleves on Argyle Street
1665 Argyle Street, Halifax, NS

The Gazette has chosen to run this article for a number of reasons. There are a variety of opinions on staff as to why the article should be run. These reasons include but are not exclusive to, freedom of speech, solidarity with the student paper at Memorial University, the need to speak out about AIDS in explicit language, and a desire to distribute factual information. For more information please see "Article offends homophobes."

A gay men's guide to erotic safer sex

WARNING: These guidelines contain explicit language. If you can't cope with reality, don't read on.

by Patrick Barnholden and Padraic Brake

Fear of AIDS is no reason to decrease the amount of sex you have or the number of sex partners you have. As gay men and lesbians we have adapted our sexual practices to take into account the risk factors of the various ways we live out our passions. HIV is the virus that is thought to cause AIDS and it can be passed from one person another during sex through the exchange of cum or blood. But remember, since we learned about how to protect ourselves from HIV we've had years to make sex exciting, fun and worth staying awake at night for. It is not the number of people or the kind of people you have sex with that puts you at risk — it is specific high risk activities — activities you can easily avoid.

Anal intercourse with a condom (a lower risk activity)

As I woke up I could feel Mark's hard cock pressing into my ass and was immediately reminded of last night. My first move was to reach down beside the bed and grab the last remaining condom. Opening the package as I could feel Mark smearing my ass with K-Y I could only think of the ecstasy I would feel within minutes. I put the rubber on the tip of his beautiful cock and squeezed the tip and rolled it down to the base. Squirting more K-Y onto his cock he slipped into my already lubricated ass.

The eroticization of safe sex has been crucial in the efforts of our community to educate ourselves. Telling our stories of wild safe sex serves to make us all aware of the myriad possibilities for lust and passion in our lives. Anyone can become infected with HIV but anyone can also play safe. Learning how to use condoms properly and assessing the risk factors of various activities is all you need to know to play safe.

Mutual masturbation (a no risk activity)

I lay on my back as Fred sat across my hips, his limp cock resting on my abdomen, I reached my left hand up to his left nipple as my right hand took hold of his cock and balls. Within seconds I could feel his cock hardening in my hand. I slowly worked my hand up and down his shaft, accelerating my actions and pinching his nipples as I worked to make him cum. I heard the telltale sounds from deep within his throat and knew that I was about to feel his cum squirting all across my chest.

When choosing a condom always choose latex —

you can use either lubricated or non-lubricated but always use additional water-based lubricant such as K-Y jelly or Lubafax. One size fits all but Trojan now has a large sized one for the man with the big ego.

When putting on a condom you can squeeze some lubricant into the tip. Always squeeze the air out of the tip before you roll the condom down. It never hurts to practice on your own (or with a friend) a few times before you actually fuck with one.

Dental dams are pieces of latex rubber that act as a barrier when eating cunt. They are available at some drugstores and at dental suppliers. Condoms can also be cut up one side and used in the same manner.

Fellatio without a condom and swallowing cum (a low risk activity)

I had heard Raghu's message on the answering machine very clearly, "I'll be over around 10 and suck your cock within the first three minutes." Raghu never wasted time. The doorbell rang at 10:04 — I had thought he would wait at least until the door was closed before he went down on his knees and found his way into my pants. Before I was even finished my hellos his mouth was filled with my swelling cock. Looking down and seeing his

head move up and down and feeling his tongue circle my cock I felt at home once again. Raghu speeded up and slowed down his actions several times as he brought me to the point of explosion. "Ohhh, I'm gonna cum now Raghu," I moaned. He kept his lips tightly around me as my cum shot down his throat.

Here are guidelines for assessing the risk of different activities.

High Risk of HIV Transmission
 Anal intercourse (ass fucking) without a condom
 Vaginal intercourse without a condom
 Sharing sex toys (dildoes, etc.) without thorough cleaning or condoms

Any other activities where there is contact from one bloodstream to another.

Lower Risk of HIV Transmission
 Anal or vaginal intercourse with a condom
 Unprotected oral sex on a woman during her period
 Unprotected oral sex on a man (cocksucking) with or without swallowing cum

Low Risk of HIV Transmission
 French kissing
 Drinking pee
 Oral anal contact (rimming)
 Eating shit
 Giving or getting head (cocksucking) with a condom
 Getting head without a condom, no ejaculation
 Oral sex on a woman without a dental dam outside her period
 Oral sex with a dental dam

SUCKING...

IT'S SAFER THAN WE THOUGHT.

Here's why: You can only catch HIV if it gets into your blood. It is not easy for HIV to get into your bloodstream inside your mouth.

What about swallowing? We know that stomach acids don't kill HIV. But even if you swallow cum or pre-cum, there's almost no chance you'll catch HIV.

What about cuts or sores in the mouth? These could make sucking a riskier. If you've got bleeding gums or have just had dental work play it safe and wait a few days, has healed.

What about getting sucked? As far as we can tell, no one has ever caught HIV from getting sucked.

Does this mean sucking is completely safe? No one can give you a 100% guarantee. It is not impossible to catch HIV from sucking — it's just very, very unlikely.

If you want to make sucking safer, use a condom. Condoms also help you avoid syphilis, gonorrhoea and other sexually transmitted diseases.

So, is oral sex OK for me? Only you can decide that. If you'd feel awkward sucking your cock, then don't — it would just be lousy sex. But if sucking is an important part of your sex life, you don't need to let it worry you.

REMEMBER...

Sucking is a very small risk — but sucking is a very big one. If you're unsure, always use a condom.

Source: *Safe Sex*, by Dr. Robert C. Anderson, University of California, San Francisco.

FEATURE

Or get off the toilet

by Dan Hart

And with "A Gay Man's Guide to Erotic Safer Sex", the Shit hits the fan. It whirls, splashing the Righteous, the preservers of besieged "Ward and June" values. The soiled Righteous take the high ground, denouncing the article as filth, unnatural, a boost to tuition fees, inappropriate for the Great Unwashed.

Back in the Lowlands, lives are lived, c**ks are s**ked. Gay love. Special, sweaty, suck-my-assets love. So much better than pornography, "A Gay Men's guide" is smart and erotic. And bound to piss you off if you stand with the Righteous in thinking this article is extreme, obscene, appealing only to baser instincts. "Freedom necessarily has limits and this article is it."

Girl, this article is for and about gay men. That's a given. And that without apology. If you're straight, get your own. If you're queer and find all this attention unwelcome, get a life.

If you're typical of your generation, you've spared some thought to political correctness. It matters that Society be as non-judgmental of race, gender or sexual orientation. The authors of "Erotic Safer Sex" feel your dilemma, that awkward position of being politically correct in theory only. To make your non-homophobia most complete, "Erotic Safer Sex" makes moist and clear precisely what gay men will do in the bedroom, the doorway, the anywhere/anytime.

So now you know. If you're still with us, you're hard-core politically correct. You're fairmindedness has been put to The Test. And you passed. Gay men will make love in their own way and they should be allowed to express that love uncensored (in a Gay and Lesbian Supplement anyway). Therefore, you have passed the practical portion of the political correctness test.

In other words, shit or get off the toilet.



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LETTERS

Peas and carrots

To the editors:

Good job Paul Webster on the grocery store piece. You are absolutely right: it is impossible to buy decent fruit and vegetables in Halifax. I guess you have to live in the middle of the corn belt or in a major Canada-U.S. artery to get fresh produce at a lower cost. But compared to the rest of Canada Halifax ranks ok — try being a vegetarian in Newfoundland.

Another thing I'd like to comment on is Nicole Schmidt and Jennifer Penman's letter regarding offensive campaign posters in Henderson House, Howe Hall. Friends, things have not changed in the last few years. I recall seeing similar posters a few years ago, during residence elections which depicted soft-core porn — and the candidate won. Way to go Henderson, for maintaining a repugnant tradition. I am not saying "yes" to censorship, I am simply saying "no" to the degradation of women.

Mary Beth Bourke

Humanity is sad

To the editors:

Ten years or so ago, my mother, who lives in the United States, wrote a letter to the daily newspa-

per. Disturbed by the political, social and moral decline in American life, she began her letter: "One must feel a little sad to be an American these days." At that time I was still too much a child of my age to see as clearly as my mother, but the words of her letter came back to me when I picked up the February 14 issue of the *Dalhousie Gazette*, discovered the *Gay and Lesbian Supplement* and began to read. I was, as my mother, disturbed, and I also felt sad — only I felt sad to be a human being. Lest anyone accuse me of homophobia and dismiss what I am saying, let me say that I would feel as deeply disturbed and sad if the articles had been written by and about heterosexuals.

Does the "diversity and freedom of expression" that Julie Lewis says the *Supplement* is "about", mean that there are no longer any intellectual or moral standards in the universities? Is, as Dostoevsky stated, "everything permitted" now that we no longer believe in God or immortality or truth? We of the last few generations pride ourselves on our concern for human dignity and human rights, and we so readily raise our voices at what we consider the least infringement, but few of us dare raise our voices against the prurience that is now the most pervasive feature of our age.

Is it possible that anyone could read the articles in that *Supplement* and then speak convincingly of human dignity and human rights? Is it possible that anyone could really "celebrate" the Pink Triangle? If so, one must feel a little sad to be human being.

Elizabeth Boyd
Former Dal student

Pro-life posters

To the editors:

The cover to the Jan. 31 *Gazette* (CENSORED) noted the censoring of the "Mainstream Media" while promoting the idea that the "*Gazette* is not censored". Although I do not wish to debate the content of the title page, I would like to thank you for its provocative nature. In fact, it caused me to sit and take the time to share how a very real example of censorship affects our own university campus.

Educational, thoughtful, informative, stimulating, and, sometimes scientific, posters are being torn down from the many bulletin boards around this university campus; an educational institution that proclaims to support the academic method of researching, reflecting and expounding upon the various thought-provoking and intellectually stimulating ideologies and theories.

Ironically, the posters appear to be torn down by persons who consider themselves to be open to the idea of choosing between alternative ideas; or at least the name of their own ideology suggests that. Although I would never wish to suggest that these persons represent the "pro-choice" movement as a whole, it should be recognized that these individuals are, in fact, censoring optional viewpoints. How can one even become pro-choice if they have not had more than one resource to choose from? How can one reflect or research intelligently, in an academic environment, when "thought police" are cruising the campus and tearing

down other opinions? Whether differing opinions appear legitimate or not within one's own mind, or within a specific trend or academic theory, these non-racist, non-sexist, non-homophobic posters should be simply left to be read and considered by others. They are not to be banned.

If, however, one feels compelled to continue with this form of censorship, please donate some financial amount to your nearest "pro-life" student organization in order that the cost of printing, etc. may be covered. Incidentally, some of these posters were advertising assistance to those women who may be experiencing post-abortion complications.

G.B. Stiller

Campus rape

To the editors:

RAPE, it's not often we hear this sickening four letter word around the perfect Dalhousie campus. It makes me wonder, why don't we hear of rape around Dal? Is it because Dal is such a safe campus that rape never happens? A beautiful picture, but I doubt it.

Rape happens, yes girls, I'm sorry to say, but it happens right under our noses here at Dal. Funny, I've never heard of any warnings or statistics about rape on campus. (A DSU or Dal Admin responsibility?) Funnier still, I've never heard of any women being raped since I started here at Dal four years ago. Am I missing something? Maybe some small poster on a crowded bulletin board warning me? I don't think so. Yet, from a reliable source, (as reliable as they come when these topics are so cleverly swept under the Dal carpet) I have been told that five women have been raped since the beginning of January around campus.

Unbelievable! I'm furious about knowing, but also scared. How many times have I walked home at night, alone in the last month? I could have been one of these "never heard of" rape victims due to my ignorance.

Something MUST be done about this problem. Dal isn't the safe little haven we are led to believe. People should know. The women on campus have a right to know, so they will be scared and protect themselves. Then perhaps the statistics (that we never hear about) will be a reality.

Gazette, maybe you can dig up a solution, because women have a right to be informed about these circumstances. Give them a chance to avoid being raped.

Thank you for printing this letter and informing an ignorant public.

Anonymous
Halifax Rape Crisis Line: 425-0122

Dalhousie Sexual Harassment Committee's sexual harassment line: 494-1659

The War issue

To the editor:

It would seem to me, that many of those involved in peace marches, as well as those who put together the "Peace Supplement" are enjoying the privileges and freedoms that living in a democracy bring. Yet these same people are unwilling to pay the price as such when called upon by their country to do so. We as citizens, have a moral obligation and a duty to our country to stand up and defend it. As well, stand up and support Canada's moral obligations to the United Nations and it's judgement of what is right and wrong in international affairs. We as a strong supporter of the United Nations, which Canada endorsed, would have been appropriate. The United Nations have stood for international law and against international aggression. This may have not been done in the past as forcefully as it should have been but that is irrelevant, nothing can change the past. Here we have a chance to do the right thing. It is a just thing to liberate a member nation from the clutches of a tyrant, who has murdered, destroyed a nation, and broken international law.

Remembrance Day, not commemorated to glorify war but to honor those who have fought and to remember those who have died. We continue to enjoy the freedom as a nation, which were fought for by idealistic young men so many years ago. The *Gazette* with its phobia against the armed forces reserved a small space on the back of the paper so they could reflect on our war dead "Lest We Forget". How fitting to have a paper print a peace supplement and yet wave a finger in the air to the many veterans from this university, who not long ago in striving for peace, realized that they must go to war.

As long as nations exist there will be war and as long as there is war, young men will die for the ideals which they possess. It is the duty of those who refuse to serve, to support in every way possible our troops, not treat them with less respect than they would an animal. It's too late to pull out of this war and for those who believe it isn't are gravely mistaken. We are in this for the duration, against injustice. You the editors, who refuse to support our troops in the gulf and on other United Nations missions, should tone down your attacks for the sake of the many at Dalhousie who believe in this action and are prepared to go to war.

Maybe someday young men will not be sent to die but until that day comes we have little option, for cowardice is no excuse for not doing ones duty for their country.

Peter Patterson

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African identity, fact or fiction?

There are many people both black and white who believe that it is time for us to stop blaming colonialism, racism, and slavery for our problems. Blame does little to help our cause. It only makes us angrier while our people starve, receive substandard education and continue to fill up the jails.

EDITORIAL

It would seem that those who hold these views are right. The Jews suffered tremendously at the hands of the Germans and they have managed to prosper wherever they are. The Japanese are now a powerful economic empire. They have progressed and risen from the ashes of Nagasaki and Hiroshima. Why haven't black peoples moved on?

There is only one answer to this question. Black peoples lack unity! The reason we lack unity is because we have no identity. Before we can "move on" and go anywhere we must know first who we are.

We the people of the African Diaspora are a peculiar creation. The historical experiences of slavery, colonialism, and racism have served to dehumanize us to the point where we believe we have no history and no homeland.

One cannot expect a group of people who do not know about their past to be able to view the future with anything but fear. To move forward, one must know where one is.

This question of identity is serious. Before we even criticize the white community let us look at ourselves. The European slave trade could not have been half as successful as it was had it not been for African merchants and kings who helped to provide supplies of slaves. The Europeans used strategies of divide and rule. African kings were given firearms and other weapons so they could raid neighbouring areas. In return

for weapons these kings brought the captives from the battle and sold them for more weapons. This action helped them to extend their kingdoms, and provided the Europeans with slaves.

How could these African kings and merchants sell their own people for weapons and goods? The fact is that the Africans never

saw themselves as linked or connected. People from neighbouring groups were seen as outsiders.

If one looks at the Black community here at Dalhousie one can see clearly the divisions among the Africans, the Black Nova Scotians and those from the Caribbean.

There is no feeling of peoplehood, no sense of belonging. We don't see our struggles as linked.

There are those that see the identity crisis in the black community must be addressed and I am one of those persons. Before we can start talking about political, social and economic liberation we have to know who we are.

The first thing that has to go is the label "Black". It is a useless term and one that we never gave to ourselves. By continuing to use it we are saying that in relation to the white norm (which is the yardstick by which all other things are measured) we are a deviation.

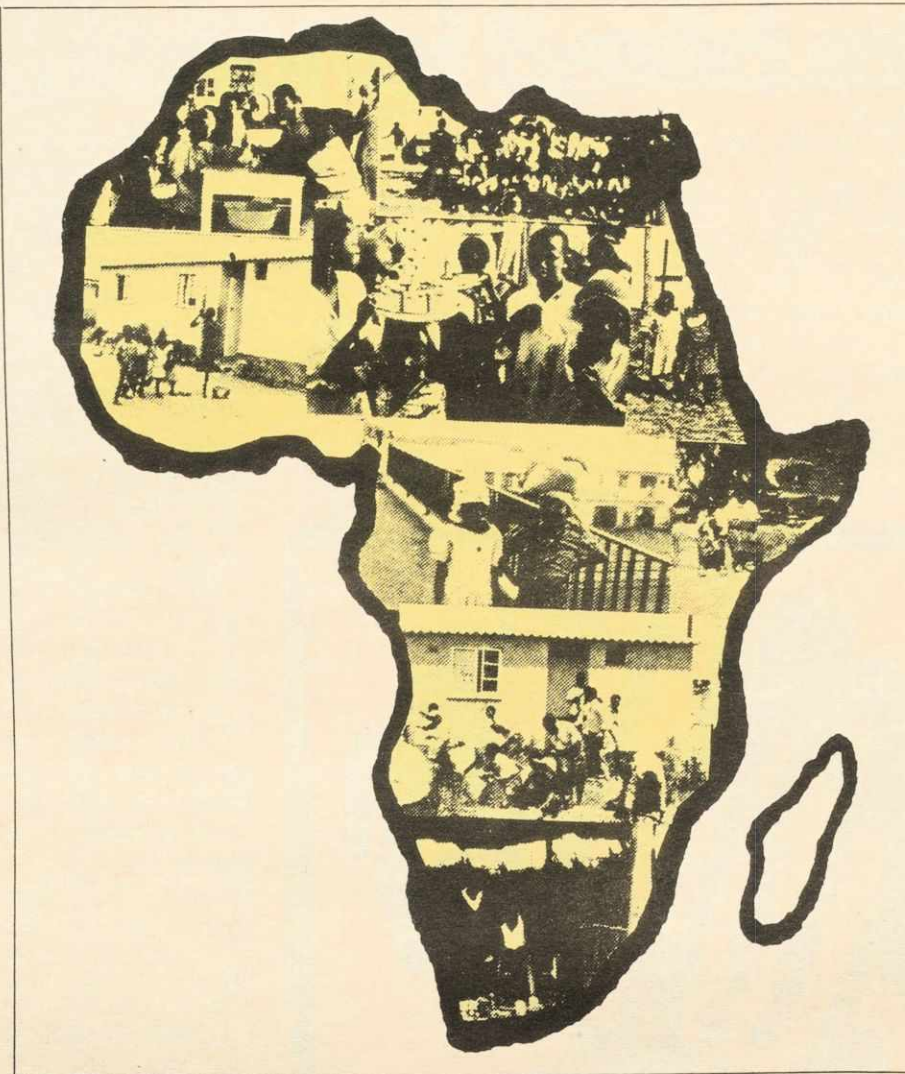
There is no land called "Blackland". The term does not locate us to a past and it is useless in charting our future. We are Africans in diaspora. We are the sons and daughters of Africa whether we live in North America, the Caribbean or Europe.

This provides us with the a sense of identification, belonging and connectedness. An injustice to a person of African descent anywhere in the world is our injustice. We cannot deal with the white community until we start respecting and acknowledging our own.

We cannot even think about linking hands and forming coalitions with other oppressed peoples until we can look at our own brothers and sisters within our own African extended family. When we learn how to relate to each other, we can then extend ourselves and see the similarities inherent in the experiences of others.

At this time we are too disunited amongst ourselves. Until we can reach out to each other as AFRICANS we will spend our days pursuing a fleeting dream. The slavery we are involved in at this time is not physical; it is MENTAL.

John Burchall



Sexism increasing

by D. Power

A recent incident in one of my Sociology classes brought to my attention a disturbing fact: many people believe that we live in a perfectly egalitarian society. The incident was the in-class viewing of the film about sexism in advertising, *Still Killing Us Softly*, or rather the feelings it brought out in the ensuing discussion. Three women approximately in their twenties expressed their feelings that although violence and sexism in advertising was not a good thing, it did not represent a real problem concerning gender relations, and was not that detrimental.

I must admit that until this point I had never considered myself "one of them women's libbers", and generally I am not an activist-type. However, although not wanting to come across as a self-righteous, self-proclaimed crusader for women's rights, I must state that this attitude both incensed and disheartened me.

It is my belief that this reaction represents the general attitude of

my generation (those in their twenties), which is that the struggle for the freedom of women is over, and we are just mopping up the remains of sexism that may be still present in traditional institutions and bureaucracy. "The problem is just a few old cronies who, if given some time, will realize the error of their ways."

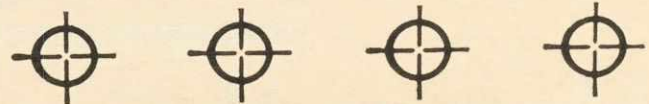
Whether I am a revolutionary-to-be (step aside Che Guevara), or just a student on a moral-binge, I see the young generation of which I am part, as being frustratingly apathetic and morally lazy. Whether we believe our slug-like characteristics are to be blamed on our upbringing or our society, it all comes back to our own initiative. Those of the young generation, my generation, are supposed to be movers and shakers, the ones who want to change the system. Sadly it appears that we are not.

We, as a society, believe that we have achieved equality, proclaimed in the cigarette ad, "you've come a long way baby". If there is any more blatant bullshit that has been propagated by the govern-

ment, institutions, and media of North America, I have yet to find it.

The band-aid solutions to the huge wound of sexism are not working. Affirmative Action and other such tokenistic initiatives, supposedly designed to equalize the sexes and the races, is both ineffective and harmful, serving only to cloud the issue. The general public is led to believe that just because X per cent of the people hired by the government are women, that there is equality. True equality does not come from a quota.

Although I may have transcended societal criticism, entering the realm of pulpit-pounding rhetoric, I truly feel that sexism has now become even more dangerous than it was in its previous incarnations. It has changed from being a painfully obvious yet easily identifiable sentiment, into an insidious lethal force moving quietly through our society. The greatest danger that we as a society face is that we might not notice this monster at all.



AFROCENTRICITY

Stereotypes breed ignorance!

BY IVY KUSINGA

Having lived in the West as an African student for almost three years I am continually shocked, disgusted and disillusioned by the blatant display of ignorance and arrogance towards Africa and African issues, especially within the educational systems of these so-called "developed countries."

For years Africa has been accorded with western imposed images of "primitive tribes", "barbaric customs", "backward, poverty-stricken, starving people", images that in my view will persist because of the largely self-complacent attitude of the western public.

In Nova Scotia, Dalhousie and St. Mary's universities provide excellent case studies. Both possess libraries that contain tons of books littered with words such as "primitive and uncivilized" in association with anything that is African. Many of the professors, knowingly or unknowingly, speak in a Eurocentric language, a language that despises anything that is African. Many of the books that are supposed to provide references for students seeking to understand Africa, are written by white authorities who have spent precious little time

in Africa, but imagine they are authorities on the subject. *The Africans* by David Lamb, which is available at both libraries is an example of Africa through white eyes. It is a book that not only distorts the facts but also insults Africans by its audacity and misinformation.

I am not trying to suggest that Africa does not have problems. Africa has a wealth of problems most of which were, and are

imposed by the west and some of which are self imposed. This fact cannot be denied. What I find totally unacceptable is the bad press that Africa has abroad. Education is meant to expand one's horizons, not to enhance stereotypes. The truth of the situation must be given not only by western standards but more importantly by African scholars using African standards. To convince millions of people that

Africa has only poverty and starvation to offer the world is telling only one side of the story.

Conversations I have had with several Canadian students reveal to me how much harm has already been done. The superior attitude, the racist jokes and the supposedly amusing questions like, "Do you still live in trees?", which no doubt many African students have to suffer, are a clear indication of years of mis-education. Such attitudes have to go.

Much as I realize how damaging this western image of Africa is, I also realize that it will only change if more Africans seek visibility with confidence and pride in their cultural heritage. However, as a student who has to deal with this issue almost everyday, I think it is important that this is not be overlooked by the educational institutions and fellow students. There are some professors that are still mis-educating, loads of books which must be taken to task, television stations that care little about what they portray and a large ethnocentric western population. Africa has been a scapegoat long enough. It is time the whole story is told and heard.

Ivy Kusinga is an International Development student



We are the survivors!

BY WARREN ADAMS

In 1796, the Jamaican Government exiled 550 escaped slaves. These former people of bondage, known as Maroons, were exiled because of the threat they bestowed upon the British power structure.

The Maroons are least recognized for their importance concerning the building of Halifax's main line of defense the Citadel (only later to be denied admit-

tance onto these grounds and their descendents denied employment). The strong sense of pride these people carried with them created problems with the black population that settled previously. This, along with the harsh climate, forced many of the Maroons to join Thomas Peters and his Journey to Sierra Leone.

Those who stayed were given the poorest farmland in the country and weren't expected to

survive their first winter. Those who survived worked against all odds to make something out of nothing and in the end a decent settlement was created. This settlement is known as North Preston. It still exists today and judging by the sense of pride that continues to linger throughout the community, not a drop of Maroon blood was spilled in vain.

Warren Adams is a proud descendant of the Maroons

Listen to my words

BY ANNE-MARIE WOODS

Words. Words are so important, words are my tool. Words are how I express myself. Don't be mistaken by words of anger, for anger is a result of oppression. Don't take my words as words of protest, just take them, listen to them, work with them.

I have a right to use my words, for I live with here, grew up here, since the age of four. No one can understand my pain unless they've grown up in my shoes.

All too often, I've been hurt by ignorance! "Nigger", ignorance. "You're not Black, you don't act Black", ignorance. "I'm not prejudice, I have a Black friend." Ignorance, all ignorance.

If there is to be a solution to the problem we must work together, we must use words. We

can no longer remain oblivious to what surrounds us; racism, the system.

I work with children, and it hurts me when I ask them questions of their identity, and they know nothing. It hurts me when I say to a child, "What does it mean to be Black?" Response: "To be Black, is to be a nigger."

Words, the wrong words from our youth. We must correct these words. We must take away this negativity, and replace it. We must educate our youth to use the right words, words like Afro-Canadian.

I attend Dalhousie University. I went through the Transition Year Program and I'm proud of it. I love myself and my people; and it's evident. Everyday I look for myself, in the plays we read in class, in hospitals, on campus,

in books. I don't see myself anywhere. Everyday I hear my white friends talk in this type of "Black" Lingo. That's not how I speak. Don't they realize they're hurting me with their stereotypical lingo. My hurt runs deep, my hurt is my history.

Words. Words, I will use my words, someday. I will direct great plays and write for my people and about my people. With my words I will let people know about Martin Luther, Malcolm X, and Josiah Henson.

Words. Words are so important, and words are my tool. Words are how I express myself. Don't be mistaken by angry words, for anger is a result of oppression. Don't take my words as words of protest. Just take them, listen to them, work with them.

Sisters in struggle

BY NYAMBURA RUGOYO

When I look at the plight of the majority of the African women, I wonder what development is all about. The overall impact of the process of development for Africa has been negative for the majority of its population. Caught up in an international economic order that puts us on the periphery, we are worse off than we were two or three decades ago.

Our standard of living has, on average, fallen considerably while the cost of living has increased drastically. More people are living in poverty than ever before, and the majority are women.

In Africa, especially sub-Saharan Africa, most economies are agricultural-based and women are the backbone of that agriculture. They continue to do most of the agricultural work. As urbanization has increased, more men have moved to towns and cities in search of jobs and better wages. Women have thus been left behind to shoulder their domestic responsibilities. Yet ownership of land and control over the product of their labour has not shifted with the burden of agricultural work. These have remained in the hands of men. In addition, agricultural education and technology has been directed towards men under the illusion that it is men who do most of the agricultural work.

Formal education, in Africa, is considered to be the key instrument in the development process. Yet educational opportunities are not equally available to everybody. Women continue to lag behind in numbers and in the quality of education they get, when they get it. They therefore make up the majority of the illiterate population whose only hope for survival is to work in the sectors that do not require skilled labour, such as agriculture and the informal sector where incomes are low.

Formal education places an additional burden on women because children have to be away from home to go to school. Children in Africa have been an important source of labour in the household's economic activities. With the children away from home, women have had to find ways to cope with the additional work that is necessary for the survival against all odds.

The consequence of this struggle for survival by women

generally, are serious. Women have little time for themselves and for quality time with their families. They cannot engage in activities for their own self-advancement — they have no time. They have little opportunity to engage in political activities aimed at influencing policy decisions to their benefit. Indeed, they lack the elements necessary for such participation — literacy, education, wealth, etc. Their dependence on men continues to grow.

Do African women, therefore, have any chance of breaking through this cycle of poverty and powerlessness? Some of you might quickly say yes because a few of us like you and I have broken through. But I am not talking about tokenism, I am talking about equal opportunity for all regardless of class and sex. Men and women need to acknowledge the existence of these fundamental inequalities in our societies and to work together to remove them.



Past, present, then future

BY OJIKEME M. MBADIWE

One of the greatest questions facing African historians is: what role should history play in the lives of our people — both at home and abroad.

The traditional school of thought has it that history should be objective and scientific. That a historian should simply investigate the facts, report the results but make no commentaries, as to the meaning of the work. This is not only the correct academic point of view but, as professor Chancellor Williams has pointed out, "it is even beautiful if the historian represents a people who are not only in control of academia but, also in control of the world." For such a people could well afford the luxury of historical knowledge for knowledge's sake — the aesthetic satisfaction that comes from just knowing how things come to be.

However, the African historian and the African people cannot afford such a luxury. A people

under a perpetual stage of siege and fighting an almost invisible war for survival must not make the colossal blunder of walking in the footsteps of their oppressors.

To the contrary, the African historian's responsibility to their people goes beyond the role of the simple scribe to their master. Following the faithful documentation of our people's history, the African historian's real work begins. They must evaluate and interpret the work so that they can provide our people with the answer to their most critical question, that is: *What should we do now?*

History is defined by Webster's dictionary as "a branch of knowledge that records and explains past events as steps in the sequence of human activities." But history is more than just the recording, the explaining and the timing of past events. For the Africans in diaspora, history has a higher value, it holds a deeper meaning and

serves practical purpose. For the Africans in diaspora we have been too long denied a true knowledge of ourselves. Our humanity has been distorted, disguised and devalued by others, our contributions to world civilization have been systematically erased from the annals of human progress. History is both the substance and the mirror of our humanity.

According to Karenga, "it is not only what they have done, but also a reflection of who they are, what they can do, and, equally important, what they can become as a result of the past which reveals their possibilities." Thus, for the Africans in diaspora the recreation of ourselves must begin with the reconstruction of our history. For the Africans in diaspora the revitalization of the world can only be achieved with full knowledge of our reality in history. For the African in diaspora the road to tomorrow cannot be constructed until their bridge to yesterday is completed.

Question 1(a): What was the name of the first black recorded in Canada?
 Question 1(b): What province did he briefly settle in?
 Question 2: What was the name of the first "Black" newspaper in Nova Scotia, and who was the founder? Hint: It was founded in 1946.
 Question 3: Could you give the name of the black surgeon who developed the Hinton-Davies tests for the detection of syphilis? (A standard test for this disease)

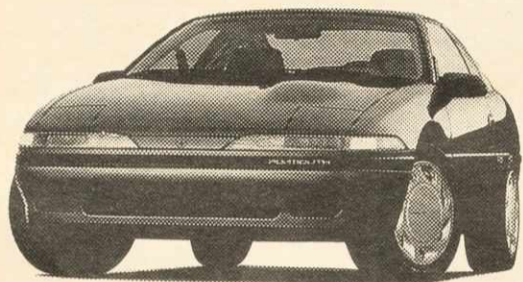
ANSWER 1 (a): Matthew de Costa
 ANSWER 1 (b): Nova Scotia
 ANSWER 2: Clarion, Dr. Carrie Best
 ANSWER 3: Dr. William Hinton

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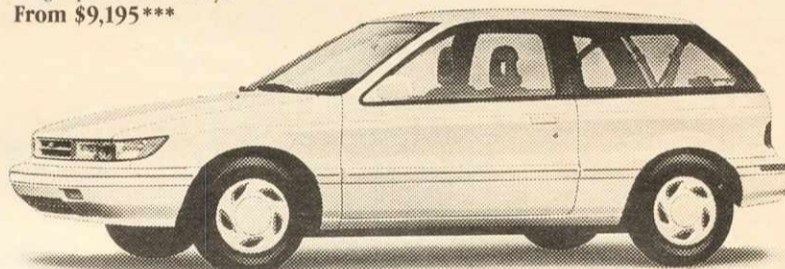
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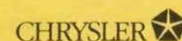
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All you have to do is drive one.

Word to the brother...

BY DEBORAH ODHIAMBO

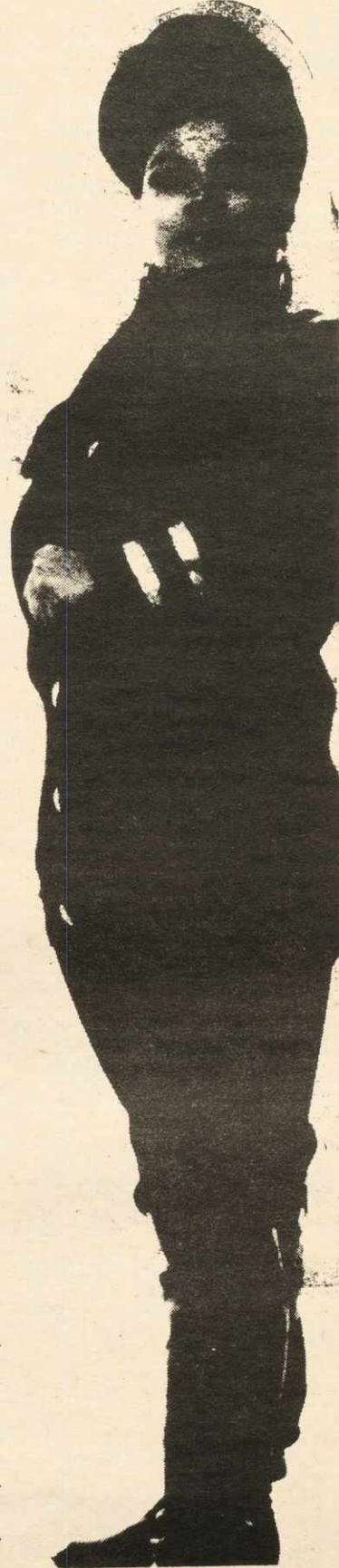
RAP MUSIC IS one of the most vital vocal forums for the silenced voice of the oppressed African-American. Armed with a fierce political consciousness, unparalleled in any other popular music form in North America today, it acts as a revolutionary tool challenging the status quo as it demands social and political justice. Taking their cue from important African-American leaders, influential writers and political activists, Rap musicians discuss many crucial issues, most of which stem from the deathly oppressive grip of white race su-

their rapping roster, lyrics depicting stereotyped images of women as lying, "gold digging", good for nothing "ho's" and "bitches". Most of these groups believe that it has nothing to do with women. It's all part and parcel of being a homeboy. You know, acting tough, talking tough, stroking inflated self-made egos, flouting some imagined male prowess. It's just boys being boys. But hey, this is a real problem. Men must no longer refuse to acknowledge and accept responsibility for their role in our oppression, as women.

Most artists believe that it's up to women to clear up the negativity and project the positive images

ritory. Like most other businesses, it is owned and controlled by men. Gaining any real access to this occupation on one's own terms, remains severely limited for many women. Those that speak out risk having the door shut in their faces. The few women that have actually muscled their way into the business, find that they have to rely strongly on their male counterparts for any artistic support. Men not only write, produce and advise female rappers, popular male rappers will often make guest appearances on women's records to help women boost record sales. Men will also feature female rappers on their albums and at their concerts, thereby "introducing the women to a larger audience." The ties that bind are strong. This is pretty much a posse system with the brothers "lending" their support to the sisters. But really, on a business level, this is not an egalitarian set up with each helping the other. In order for women to achieve any level of success they must depend solely on a group of men who could make or break their careers. Salt and Peppa, a female duo, received much of their initial success by way of male artistic support. Their first two albums were written and produced by men. Queen Latifah, a woman who I admire for her strength, independence, and commitment to cause, had to rely initially on support publicity generated from her posse and its members De La Soul, A Tribe Called Quest and the J. Beez.

But, each posse has its own agenda. Roxanne Shante belongs to a posse that includes big Daddy Kane, Marley Marl and Biz Markie. If you know your rap, these guys are not exactly known for positive depictions of women. They uphold stereotyped images of objectified women. Since Roxanne Shante receives a lot of artistic support from them, her rap lyrics have tended to perpetuate and reinforce negative stereotypes of women. Queen Latifah's posse on the other hand, are very aware of the oppression African-American women face by virtue of their race and gender. The J. Beez have a women-positive tune called "Black Woman". Tribe Called Quest addresses violence against women in their rap "Description of a Fool". Because they hold more enlightened views on women, Queen Latifah and Monie Love have been able to keep to a Black Feminist agenda from the start of their careers. Roxanne Shante is now assuming creative control over her work and has come out with a women-positive song called "Independent Woman". To date, it's one of the best raps that urges young African-American women to gain self-knowledge, self-respect, and self-affirmation. Being as politically conscience as it is, rap is the perfect forum for young up and coming African-American



ture, that is), issues and opinions. Rap is under attack from the media, police and courts. All this external pressure makes it harder for women rappers to criticize blatant sexist groups such as 2 Live Crew. We'll defend their right to speak though we may not like it. By presenting a unified front, DiPrima believes that we prefer to deal with this problem in-house and behind the scenes.

Unification within any political movement for social change is essential. African-American men and women both agree that dealing with white race supremacy and its inherent policy of political, economic and social injustice is an important issue on the Black agenda. African-American women, in addition to suffering oppression, discrimination, and exclusion by virtue of race, also suffer these under male dominance. For us, it is not a question of deciding which of the two oppressions is more important. Some politically conscience male rap groups such as Public Enemy, B.D.P. and the X-Clan seem to believe that women of African descent that speak out against gender oppression somehow forget to speak out against their own race oppression. Recently a London-based magazine reported that the X-clan had held a conference at London's Africa Centre. When they called the sisters back to the fold many were upset by the insinuation and countered that "women had never left any mythical fold in the first place, and if anyone needed to find their way home, it sure wasn't the sisters!" In fact, in the United States, a group of young African-American women affiliated with the Revolutionary Communist Party has been working on making young male rappers more aware of how their lyrics simply glorify "the naked and cruel power over women". In pointing out existing inconsistencies in rap lyrics that run rampant with references to "bitches" and "ho's", they ask

"Hey, bitch come here!"

premac. (Let's call it what it is. The term racism on its own allows the dominant white culture to continue to refuse to acknowledge and accept responsibility for white supremacy, there can be no real effort for conscientious action, needed for change and eventual progress. Now remember this; No acknowledgement, no responsibility. No responsibility, no action. No action, no progress. Got that? Good.) Now back to the P.G.

Brothers, I turn to you. Because Rap holds such a firm commitment to the struggle for equality and freedom from oppression that I hold it, or rather the men in control of it, accountable for an existing inconsistency. Sexism. More directly, male oppression. Sexism is not a problem confined solely to the rap world although that's what mainstream media (if that's all you're exposed to) wants you to think. Sexism and violence against women is a major problem in our North American society. Mass media thrives on the exploitation of social inequalities that exist between men and women. In presenting stereotypical images of men as subject and women as object, all forms of pop culture continue to denigrate women while perpetuating and upholding the myth of women as subordinate beings. Don't believe me? Check out a few beer ads. Pay attention to some of those lyrics on your favorite AC/DC or Led Zeppelin album. It's all the rage in comedy. Hey, Andrew Dice Clay, what's so funny? 2 Live Crew? I'm not laughing!

Over the last four to five years, I have watched rap move towards a tendency to depict women as less than equal. This phenomenon has mushroomed to the point where groups like 2 Live Crew, NWA, Digital Underground, Third Base, Mellow Man Ace, Bell Biv DeVoe, and rappers Big Daddy Kane, Ice-Cube, and Schooly D believe it deriguer to include on

that they demand. However, there remain many obstacles. Most women refuse to acknowledge their oppression. Many in fact internalize it and work in effect to perpetuate their own subordination. Opportunities for individual or collective resistance are often neglected. In a recent article in Mother Jones, M.C. Lyte, a dynamic female rapper, addressed this issue. Lisa Kennedy asked her to comment on male rap lyrics and their use of the term bitch. M.C. Lyte responded;

When they say, "Hey bitch come here," and all of the girls run to the stage, then that's who they're talking to. You teach people how to treat you. If you allow someone to call you a bitch and you answer, then that's exactly what you're saying - you're saying, it's okay to call me a bitch, and you can continue to call me that. So it's a matter of women taking a stand and telling them they're not going for it. Women are buying these albums and the tickets to these shows, which tell N.W.A. and Too Short it's okay to be like that because we're going to support you. Now if they wouldn't buy their records or go to their show...then we wouldn't be stuck with the word."

We as women of African descent must first recognize and identify the ways in which we are oppressed and then begin to organize around that oppression and activate motions toward change. By voicing our discontent with the way things stand, we can begin to inform others of the way things should be. African-American men (most notably rappers) must acknowledge the ways in which they uphold and perpetuate the oppression of their sisters. Once they acknowledge this and admit responsibility, then there can be some viable action, and progress.

There remains another obstacle to change. Since it's inception the rap industry has existed almost exclusively as staked out male ter-

"One tribe, One quest, One destiny"

women rappers to challenge their male peers to change their negative depiction of women. Strong, independent, dynamic women such as Monie Love, Isis, and M.C. Lyte present alternative, positive images for girls and young women out there in the listening audience.

Despite the fact that women rappers are beginning to take it upon themselves to project women positive images, there still remains a cloak of silence. Dominique DiPrima states that African-American men and women are tired of being polarized by other people's (the dominant white cul-

"How are we gonna unite all of those who hate the system when the music puts down half the frontline fighters?" My question exactly. Come on, get it together, we've all got to keep collectively on the footpath to freedom. As Queen Latifah's Afrocentric community-based philosophy states, quest for One Tribe, One Destiny. Simple as that. So, remember this. No acknowledgement, no responsibility. No responsibility, no action. No action, no progress. "If you're dissing the sisters, you ain't fighting the power."

PEACE SALAAM ALAIKUM